

# *The Brooklyn Jewish Center Review*

That Thoughtful, Gentle, Daring  
Spirit — Maimonides

By DR. ISRAEL EFROS

Latest Report On Russia

By EMANUEL M. EDELSTEIN

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By DR. ISRAEL H. LEVINTHAL

Initiating Girls In Jewish  
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The Review's Own  
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## Initiating Girls In Jewish Religious Life

**A** SERVICE is to be instituted in the Center by which our girls may also be duly initiated in Jewish religious life, and with the same dignity and potency with which boys mark their Bar Mitzvah period.

In an interesting pronouncement on this subject by the Very Rev. Dr. Joseph H. Hertz, the Chief Rabbi of the British Empire, he writes: "Such a service should not be looked upon as an altogether new departure in Orthodox Synagogues. Forty years ago Dr. Herman Adler, then Minister of Bayswater Synagogue, held classes for girls leading to a Special Service". Again quoting his predecessor, Dr. Herman Adler, he finds that the objection to Confirmation was not to the institution as such, but to its name—"such rite being foreign to our faith". Dr. Hertz suggested therefore the adoption of a new name—"Consecration Service for Girls". This newly-named service is not only in vogue in England but has already been adopted by the orthodox Spanish Portuguese Synagogue in Philadelphia.

The Brooklyn Jewish Center is to be congratulated in following this lead. Such a service will give a new impetus to our girls to study in our Hebrew and religious schools.

This service cannot be dependent on age alone. It must be allowed only to such girls who will be properly prepared and trained in the religious tenets and cultural achievements of their people. Such a training and such a service will undoubtedly create in them the holy resolve to contribute, by the manner of their living, to the glory of Israel

and the triumph of Israel's ideals.

—I. H. L.

## THE WASHINGTON PALESTINE CONFERENCE

**M**ANY have been the conferences that have been held in America in behalf of Palestine, and yet none has evoked such enthusiasm and joy as resulted from the recent gathering in the Capital City.

The reason is quite evident to everyone.

For the first time in the history of American Jewry, we beheld a demonstration in behalf of Palestine in which every party and faction in American Jewry participated. The American Jewish Committee, the Central Conference of American Rabbis — spokesmen of Reform Jewry — the Bnai Brith, the Council of Jewish Women, and many other organizations—some of them former opponents of every phase of Palestine endeavor — joined hands with old-time Zionists in pledging renewed support for Palestine upbuilding. The presence of the distinguished member of President Roosevelt's Cabinet, Secretary of the Interior Ickes, and his remarkable utterances in favor of the Palestine effort, added dignity and distinction to the gathering.

Now that all American Jews stand united in this effort, we are confident that Palestine may expect from us much more help and encouragement than it ever received before.

—I. H. L.

## A GOOD BEGINNING--WHAT NEXT?

**A**BOUT ten months ago the *Review* proposed the establishment in America of a library of Nazi-Banned Books. The Brooklyn Jewish Center thereafter sponsored the project, giving it the weight of its entire prestige in the community.

This was followed by the inauguration of the library in the presence of the leaders in public life today, headed by the greatest of all living scientists, Professor Albert Einstein. Enthusiastic greetings were received from many notables here and abroad. The historic gathering was the subject of articles and editorials in newspapers throughout the country.

So far so good. Unfortunately, however, some of us are now content to rest on our laurels, little realizing that the inauguration of the library was only the beginning. A library cannot function unless there are books on the shelves, and books cannot be secured unless funds are provided for their purchase. Thanks to the generosity of a small group of persons, several hundred books banned by Hitler's government were purchased. The dinner marking the inauguration was to be the signal for the raising of funds with which to equip the library and make its dedication possible on the second anniversary of the book-burning, May tenth, 1935.

We are confident that the readers of the *Review* will respond liberally with donations towards the library fund. Checks for any amount may be made payable to the treasurer of the library, Mr. David Shapiro, and mailed to the Center.

We have made a splendid beginning. We dare not fail now. The reputation of our institution is at stake. —J. G.

# THAT THOUGHTFUL, GENTLE, DARING SPIRIT – MAIMONIDES

By DR. ISRAEL EFROS

**E**IGHT centuries are a long and trying period even for immortals. Slowly and imperceptibly the hand scatters the first cosmic dust of time, and even towering minds are, in the long run, covered up and forgotten. Still there are others whom that grey dust seems to leave untouched and who continue to stand forth with all their warmth, freshness and vitality. To this small group whose beacon heads bore through and protrude above the thickening cloud of centuries Maimonides belongs. Let us celebrate his eight hundredth anniversary by opening our minds to his philosophical message embodied in his work, known as "The Guide of the Perplexed" which may be divided, it seems to me, into the following three parts—God, the Universe and Man.

It is to the highest reaches of thought that Maimonides flings the God idea. The Anthropomorphists and Corporalists of his day he calls blasphemers and idolaters. What essential difference can there be between the idol and God if the latter, too, is conceived as matter, be it ever so finer and ever so larger? No, Maimonides seems to feel called upon to produce such a conception of God as would not contain the tiniest grain of materiality. No feet, no hands, no limbs, no organs, no location in space and no relation to time, no change of any kind and no feelings—such is the God of Maimonides. Hence there is not a word in the human language that is applicable to God. Wisdom, power, life, and other qualities ascribed to God should be taken homonymously, or as describing not God but His actions or in a negative sense, i. e., that He is not the opposite of what these terms convey. As to all the anthropomorphic terms in the Bible, they can and must be interpreted so as to harmonize with this view.

**O**UR next subject of inquiry is the Universe. Maimonides here takes temporary leave from Aristotle who taught the eternity, i. e., the beginninglessness of the Universe, not because of the first verse of the Bible—the gates of interpretation as Maimonides half-smilingly states are

*Next month the world will commemorate the eight hundredth anniversary of the birth of Maimonides. The article which follows is a brief summary of the philosophy of that thinker, and was written by an outstanding Hebrew scholar and poet. Dr. Israel Efros is Professor of Philosophy at the University of Buffalo and was formerly the Dean of the Hebrew Teachers College in Baltimore.*

never closed — but because of the inconclusiveness of Aristotle's arguments. But his tendency to transcendentalize the God idea seems to lead him somewhat away from direct creationism to the Neo-Platonic doctrine of emanation. Even as the water gushes out of a rock and becomes less and less pure as it moves further away from its source, and as a ray of light irradiates from a lamp and grows dimmer as it wanders further away from its origin, so in the beginning of all beginnings there flowed forth, irradiated or emanated from God a divine influence, a creative wave which froze successively in worlds or spheres. First there emanated what is called the first Intelligence (in biblical language, an angel) who produced the highest, all-surrounding and all-moving sphere. Then came the second Intelligence, who produced the next inner sphere of the moon and the tenth Intelligence, called the Active Intellect, who produced the fixed center, the Earth, and who moves the intellectual faculties of the human being from the stage of potentiality to that of actuality. Each sphere is endowed with a soul, which moves it, and intellect which thinks of the Supreme Being and is filled with a love and a longing for Him, and with an infinite yearning to be near Him—a tragic love, because all the sphere can do is to move eternally round and round but never embrace its Beloved. Thus the whole Universe is one organic, moving, living, thinking personality, and thus one fatal love is the great driving force that keeps the whole cosmos going.

Maimonides departed from Aristotle in affirming the beginning of the world but he returns to him in assuming its

endlessness. He believes in the unchanging character of the laws of nature. Even miracles which when he cannot explain them as visions or dreams, he accepts, such as the division of the Red Sea before the feet of the Israelites, are not taken by him as suspensions but rather as rare operations of natural laws. They are, as it were, fulfillments of the original instructions which the Creator whispered into the ear of his creatures before the first Sabbath came. There is something in the present scientific conception of natural law as only statistical law that gives this Maimonidean view special interest.

**T**HIS creative tide is not only a matter of the cosmic beginning but of all times. Daily, hourly, constantly, it gushes down from intelligence to intelligence, like on rungs of a ladder, ready to enter into the mind of a human being and find there its last terminal. Happy the man who is prepared, whose body is suffering from no ailment and from no disturbing passion, whose intellect is well formed and well trained to think the highest and deepest thoughts, and whose imagination is capable to translate those transcendent thoughts into concrete vivid images! Happy that man, for he has the making of a Prophet.

And so we come to our third subject—Man. And here we are confronted with three main problems, evil, dignity and the highest good.

Like Leibnitz, who incidentally paid tribute to Maimonides, and who believed that this is the best of all possible worlds, Maimonides maintained that whatever is formed of any matter is the most perfect form possible in that species of matter. Suffering? Yes, there is evil in the world, death, sickness, losses, heartache. But it is not true, as Schopenhauer later maintained, that pain is positive and pleasure is negative. On the contrary, life, health and wisdom are positive and real, while death, sickness and ignorance are negative and therefore non-existent. All evils, Maimonides lays down the law, are negative, and there-

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# LATEST REPORT ON RUSSIA

By EMANUEL M. EDELSTEIN

*(The author of this very realistic and highly interesting report on Russian conditions is a member of the teaching staff of the Brooklyn Jewish Center and has recently returned from a visit to Russia.)*

THE tourist who comes to Russia is a very naive person. He passes his judgment on Russia in a very simple manner: if he finds butter, then all is well, if not, then Russia is no good; if the women he meets wear rayon stockings, then Russia is a paradise, and if not, it is a hell, and so on.

Then there is another drawback; some see only a slight part of Russia, spend a few days in the big cities or in the small towns of their birth, and by what they see and hear there, form their opinion of the whole of Russia. Nothing could be more preposterous than such a conclusion.

Let me read to you the translation of a description of New York City one Russian correspondent gave in a Russian paper:

"The streets in N. Y. are exceedingly dirty; they are littered with papers, refuse and even dead mice. People are very shabbily dressed, standing in line for hours to get a cup of coffee or a bowl of soup. The housing problem is so acute that people built for themselves shacks of boards, tin cans, etc., and there they live with their families. A person's life is worthless in this most capitalistic city: the newspapers report daily of people being killed in the streets by autos, gangsters, etc."

Is this New York City? Is it a true picture of our life? Of course, it is, but only of certain sections of the city and of certain people. It surely is not a picture of the whole of New York, with its magnificent parks, wide clean streets, beautiful art centres, quiet residential sections, gorgeously dressed women and Broadway night life.

A correspondent of an American Jewish newspaper tells me that the homeless children in Russia are still robbing people in the streets. He himself saw a boy on the street in Odessa who tried to snatch a bag from a woman's hand. But I can truthfully say that such incidents cannot be ascribed to Russia as a whole.

The point I wish to make is this: that a hundred little truths make one

big lie, and we must guard ourselves against such truths and take them with a grain of salt.

I was not a Communist when I set my foot on Russian soil, and I did not become one upon leaving it. I still maintain that the idea of personal liberty is a blessing to mankind, and to deprive people of their share of freedom is a crime. But this is beside the point now.

The ideal communist doctrine is: "To each according to his needs, from each according to his means". They were telling me in Russia that their aim is to establish in the distant future just such a state of affairs, but meanwhile the prevailing version of the above slogan is rather this: "To each according to his worth, from each according to the needs of the State". So far, the needs of the individual are thwarted to the extreme in Russia, there being only one need uppermost, and that the need of the State. In a sense, the State in Russia is the Capitalist, the employer, whose aim is to make profits, but with this essential difference: whereas the employer in a capitalistic state is motivated entirely by personal profits, the State employer in Russia derives no personal profit whatsoever from the success of a certain undertaking. The accumulated profits are invested in new plants, new roads, new schools, new theatres, which are of benefit to all. The worker in Russia has to give all there is in him to the farm or the factory in which he is employed. We may even use the term *exploitation* when discussing the status of the worker in Russia, for he is compelled to work strenuously at his job, his wages are insufficient to give him a decent living, according to our standards, and he cannot even strike against his boss. But everyone is a worker in Russia. Even Stalin receives wages, and no one can live on the labors of someone else, or make his capital earn a living for him.

Furthermore, the Russian man or woman does not have to worry about a job: the word unemployment has a vague meaning to the Russian. Neither is he afraid of losing his job in the slack period. There is no such thing in Russia, where everything runs according to a detailed plan. It is true

that one may be shot if he falls behind the plan, but this is another story, and one which of course is greatly exaggerated.

Every worker in Russia is insured against accident, sickness or old age. His children receive a free education, and if necessary, also free food and maintenance during their stay at school. Every village, no matter how small, has a school and a newspaper. I was amazed to see the amount of printing that goes on in Russia to-day. When I left Russia in 1912 the illiteracy there was something like 75%. Now, only about 10% of the population cannot read or write, and, of course these are mostly people above 50 years of age.

There was no starvation in Russia during the latter months of the preceding year. It is true that in previous years there were cases of actual deaths from starvation in Russia. This happened during the early years of the farm collectivization process, when there was open war between the government and those refusing to give up their wealth and join the *kolkhoz*, or collective farm. Both sides had to compromise. The Government, through the now famous Stalin speech in 1933, allowed the peasant to own some kind of property, such as a house, a cow, pigs, chickens or a vegetable garden, and also allowed him to sell in the open market the excess of his products. On the other hand, the peasant agreed to sell to the government at a fixed price the major part of his products, about 70%.

THUS, as I said, there is no actual hunger in Russia. Of course, no one should imagine that the people are eating a nine course dinner, but they have, as a general rule, enough bread, borscht (the Russian national dish), at times some meat, and while I was there in the summer, plenty of vegetables and fruit. What depressed me most was the shabby attire of the population. The women somehow manage to look decent in their simple summer dresses, but the men are very shabbily dressed. My very humble gray summer suit served me as my American passport wherever I went except in Moscow, where many for-

*(Continued on next Page)*

eigners reside, and a suit of clean clothes is not such a rarity.

The faces of the workers in factories and on the farms are quite emaciated. One meets very few big, robust peasants. The exceptions in this case are the members of the Red Army, and the youth in general. Great care is taken of these two elements in the new Russia: the first to protect the past achievements, and the youth to assure the future progress of Russia.

Russian industry and agriculture has grown immensely in the last decade. If we take the industrial development of Russia in the year 1928 and use it as an index of 100, we see, that in 1913 it was only 63% and in 1934 it was already 263%, while using the same index for the United States we find it now at 66, comparatively speaking where Russia was in 1913.

In agriculture, there were 105 mil. hectares of land under cultivation in Russia in 1913; in 1922 it fell to 75 mil. hectares and in 1933 it was already 130 mil. hectares. In 1935 Russia expects to have nearly 150 mil. hectares of land under cultivation.

In 1914 just before the war, Russia had about 8.5 million people working in factories. Today there are nearly 30 million people industrially employed.

But the most amazing progress was made by the Soviets in the field of child and adult education. From the crib, actually, the child is being taken care of by the government. Every child spends almost the entire day in School, eats there, plays there, and works there, if he reaches the mature age of 18. Nowhere, except in Palestine in the Kvutzoths, have I seen such infinite care being given to children as I saw in Russia. I visited summer nursery homes for children of school age and found conditions there comparable with some of the best summer camps in this country, except that the activities of the children in Russia are much healthier and more worth while than the silly discipline of some of our high-grade "military camps."

**P**EOPLE who were bitterly complaining to me about their personal lives, their lost possessions, their inhuman struggle for existence, never worried about their children. And this was most interesting to me when I would speak to a Jewish father, who, as we know is always thinking of his child's career. "Let *them* worry about my son," he would say, meaning the government.

Every factory, every "collective" has a clubhouse, where one finds a reading room, a play room and a small stage on which concerts, plays, lectures, etc., are presented.

The Government provides all sorts of facilities to satisfy the cultural needs of the Russian people. As an example, let me describe for you briefly the "Parks for Recreation and Culture" which are to be found in every big city in Russia. They are usually laid out on a vast stretch of land, near a river or lake. Fields for all kinds of games and athletics are to be found there. Every evening during the summer months, there are open air concerts as well as outdoor and indoor movies and theatrical performances. There are beautiful walks, lanes, flower beds, fountains, and plenty of benches to sit on and rest. There are even some of the amusements of our own Luna Park, but in Russia everything, as I said, is done according to a plan, and these "merry-go-rounds" and "loop-the-loops" are designed to give one a healthy thrill and not a headache. Everyone in Russia is air-minded. Even children talk and write compositions about airplanes. The Park Authorities in Moscow, therefore, constructed a huge tower, about 200 feet high, which you ascend by an elevator and come down by a parachute. The sensation is wonderful, especially since you know that you are tied to a rope and if the parachute perchance does not open you will come down unhurt anyway.

**I** OBSERVED another pedagogical truth about learning through play at the so called "discussion posts". People, as a rule — especially the Russians, and especially in the open spaces — like to discuss when they come in contact with one another. We see such scenes in Union Square or Madison Square in New York. Two men begin to discuss the "New Deal" or Mary Pickford's divorce, and immediately a crowd forms and one asks the other: what's going on?" But in Russia you have to discuss according to a plan. You see a man standing beside a small table near which, on a post, is attached a cardboard with the inscription: "Can Russia make war with Japan?" People gather around and offer opinions, but as soon as one of them touches upon another topic the "leader" points out politely that that subject is discussed at post No. 17.

If you want to sing, turn to your

left and there a trained singer is leading a chorus in the newest revolutionary songs. If you have a taste for dancing turn to the right, and you will find communal dancing galore. Should you wish to learn a fox trot, please, there is a waxed floor and a jazz band waiting for you. Are you hungry and poor, there is a cheap clean cafeteria, where for two or three rubles (about 6 cents) you can have a meal. If you are not very hungry, but have plenty of rubles, you can enter a fine restaurant, and find music, waiters in full dress with white napkins, plenty of trays, etc., and even white bread, if you can afford the price.

**T**HE admission fee to these parks is small enough for the poorest worker to afford, and most of the entertainments are covered by the admission ticket. Tickets for the theatre or opera are also cheap for workers and peasants, and most of them are distributed free by the factories or "collectives" for good work.

Now let us turn to the question of food, shelter and clothing for the population of Russia, the so-called bare necessities of life. I visited many collective farms, I had the opportunity of gathering first-hand information on the conditions at those farms, and I can say that the peasants have enough food and live in better houses than the farmers had twenty years ago. Clothing is a problem, for the simple reason that 160 millions of people suddenly became "civilized". On all my travels in Russia I met one peasant with "home-made" (reed) shoes. Everyone in Russia wants ready-made city attire. I had the surprise of my life when I saw a peasant woman, working at a threshing machine on a hot, dusty field, take out a compact after the completion of her task, powder her face, rouge her lips, and then, barefooted as usual, take up the reins and lead her team of oxen home.

The workers in the factories have also enough food, better clothing than the peasants, but their living quarters are rather poor. The Government has erected many new houses for the workers, especially near the newly constructed large industrial plants, but not enough to meet the demand.

The only element in Russia which is more or less completely furnished with the bare necessities of life are the professionals—engineers, doctors, scientists, writers, artists, teachers, (to some extent) and the communists, those

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# WHAT OF RELIGION IN PALESTINE?

By DR. ISRAEL H. LEVINTHAL

**I**N summing up my impressions of Palestine as I saw it, I come now to a phase of life there that has given much concern to many of our American brethren. Has Palestine already developed a religious problem? What of the religious life of the Jews who have entered the Holy Land?

Tourists—especially of a certain type—come back greatly distressed and discouraged. “We have seen Jewish ritual violated there,” they tell us. “We have seen the Sabbath desecrated, dietary laws not observed, the same lack of observance that we see in the Galut. Shall Palestine also duplicate this break-up of Jewish religious life?”

Let me say at the very outset that these people do not misrepresent the situation. You do see individual Jews in nearly every part of Palestine who are guilty of the offences charged. But these observers fail to recognize the fact that if there are such violations of Jewish ritual observance the fault lies not in Palestine but in the Galuth that has produced such Jews. Whenever I hear such complaints, I am reminded of the scene in the Bible in which God is pictured as denouncing the Jews to Moses for having made the golden calf, and in which, according to the Midrash, Moses, the great pleader of the Jewish people, defends them and says: “Think, O God, where you brought them from! Did they not come from Egypt, the home of idolatry? They are yet children. Be patient with them and they will yet do great deeds for Thee!”

We speak of the irreligiosity of some of the Jews who have come to Palestine, forgetting that they have brought this irreligiosity from the lands from which they came.

But after all, this picture that we get, even though it may be true, is a one-sided impression of the religious life that one observes in our Homeland. There are other pictures which one can see there, which cannot be duplicated anywhere else, and which shows how the very atmosphere of Palestine brings forth a strengthening of religious observance.

Riding in the buses of Tel Aviv or in the other cities, you will find a notice posted in a conspicuous place to

the effect: “These buses will stop on Friday afternoon and begin running on Saturday night at the hour specified by the Chief Rabbinate of this city!”

Where else in all the world can one observe such respect for the Sabbath by a public utility? The Sabbath does have a meaning in Palestine. We shall not speak of Jerusalem where the very atmosphere is holy, but even in such a secular city as Tel Aviv or in Haifa, you will not see a Jewish business or shop or store open on the Sabbath. An exception is made in the case of cafes and some restaurants, but all others are closed. Even in the case of drug stores, that are so essential for medicinal need, announcement is made in the papers every Friday telling which drug stores will be open that Sabbath. The druggists take turns, so that some of them may observe each Sabbath day.

**W**HAT a picture of delight it is to behold a Sabbath in any of the cities of Eretz Israel! Thousands will be seen on the streets, strolling with their children. Wherever you turn you will see, on a Saturday afternoon, gatherings for discussions and lectures and study groups. Even the radical element among the workers utilize the Saturday for a *Tiyul*, a hike to study and to become more familiar with the land. I watched them starting out on these tours, led by an expert guide, each one carrying his Bible in his hand, and walking for miles to visit the historic background of every interesting spot in Palestine. And the Synagogues, too, are not neglected! I was astonished to learn that in secular Tel Aviv, about whose irreligiosity you so often hear, there are today 87 Synagogues, of all types, Ashkenaz and Sefard, Yemenite and Bokharian, small ones and large ones.

I met Mrs. Persitz, the distinguished vice-mayor of Tel Aviv, on a Saturday afternoon, and heard from her lips a tale that sounds almost unbelievable but which gives us the clearest picture of the Jewish religious life in the all-Jewish city of Tel Aviv. Everyone was giving her Mazel Tov that day, because early that Saturday morning her daughter had given birth to a child. But what a time they had that night! It was about midnight when her daughter was rushed to the Maternity Hos-

pital. But when the doctor asked for water they found that there was no water in the hospital. What happened was that the *Shabbos Goy*, Muchamad, who, by the way, was raised in the home of Mayor Dezingoff, forgot to turn on the water at the Municipal Plant, a task he performed only on the Sabbath day. She told us how they searched for this *Goy* without avail, and how finally the policeman stationed at the City Hall, came to the rescue and turned on the water. A city that needed a *Shabbos Goy* to turn on its water supply on the Sabbath—what a commentary on the Jewish life of Tel Aviv!

A most remarkable fact that I noticed was that even in the communal colonies, where, for instance, the Dietary laws were not observed, there was a commendable liberality shown. And where old people—parents of the *Chalutzim*—were found, a separate kitchen and dining room were provided for them, where they could scrupulously observe every ritual of diet prescribed by their faith.

**B**UT there are yet other phases, other aspects of this religious problem, to be observed in Palestine, that speak volumes for the healthy future Jewish religious life has in Eretz Israel.

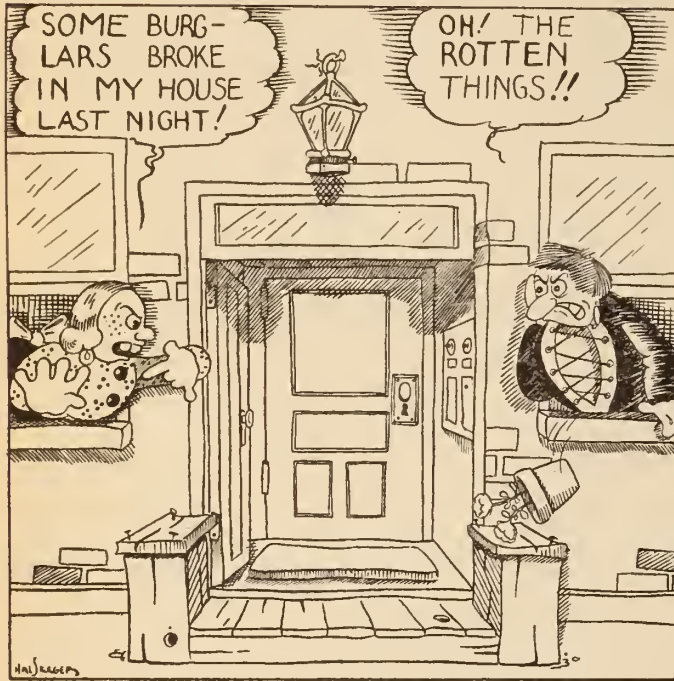
In the Galuth, for 2000 years, we preserved artificially the religious expressions of our ancestors. No new forms could be created in that un-Jewish environment, no new expression could grow in that alien soil. In Palestine we see already the creation of new religious forms that, in new garb, are expressing beautifully Jewish religious ideals. If you could only visit with me an Oneg Shabbat on a Saturday afternoon, in Tel Aviv. It was the creation of the genius of Bialik and will ever remain a living memorial to his contribution to Jewish religious life. The Ohel Shem Hall is crowded with more than 1500 men and women who flock there weekly. Soon you hear voices leading you in song, and within a few moments the entire hall resounds with ancient and modern Jewish melodies. Then there is an intellectual treat in the form of a lecture by some outstanding personality. And then again music, this time by a choir,

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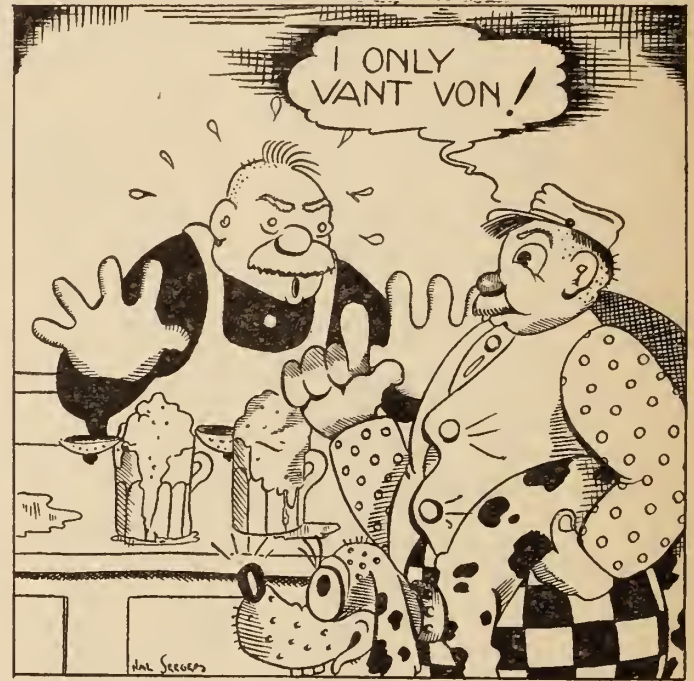


# The "REVIEW'S" Own Names Contest

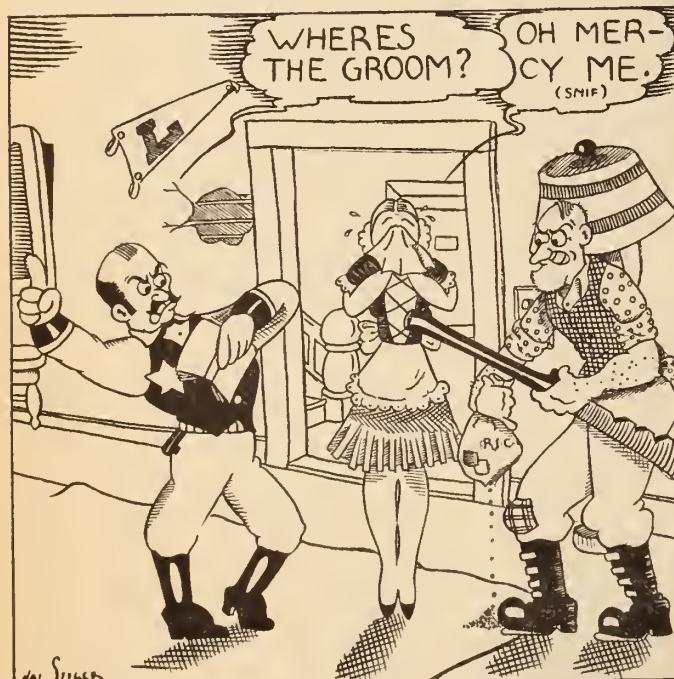
Read Instructions on Next Page and Win  
A Prize and a Degree



No. 1 Leon S. Moiseiff, Vladimir Jabotinsky, "Dick" Baum, Samuel Rottenberg, Edwin R. A. Seligman, Theresa Helburn, Joseph M. Schwartz, Morris Rothenberg, Richard J. H. Gottheil, Lillian Wald.



No. 2 Nahum Sokolow, Harry A. Harrison, Felix Frankfurter, Lion Feuchtwanger, Ludwig Lewisohn, Albert Einstein, D'Avigdor Goldsmith, Franz Boas, Albert Weinstein, Louis J. Gribetz.



No. 3 Abba Hillel Silver, Adolph Zukor, Joseph Schildkraut, Milton Balsam, Moss Hart, Lewis Rachmil, Elmer Rice, Jacob Ben Ami, Bertha Kalisch, Maurice Schwartz.



No. 4 Emanuel Libman, Maxwell Bodenheim, Albert Witty, David Kaminsky, Joseph Jacobs, Peretz Hirschbein, Abraham Reisen, Jacob Fortunoff, Max Herzfeld, Louis Lipsky.

**Puzzle cartoons devised and drawn by HAL SEEGER**



## DO YOU WANT TO ADD M. N. D. TO YOUR NAME?

Then join the Review's

### NAMES CONTEST

M.N.D. means "Master Name Detective". To earn this degree you must analyze the cartoons on the preceding page and deduce from each the name of a person well-known either in the world at large or, fame being relative, within the Brooklyn Jewish Center.

Beginning with the current issue, and continuing for the next three months, the REVIEW will publish a series of 20 cartoons. Each cartoon embodies a name. As a not inconsiderable help to contestants there will be published at the bottom of each drawing a list of names. One of these is the correct one. It sounds easy, but you have our assurance that it is not advisable to jump to conclusions too readily.

### THIRTY-SIX PRIZES

will be awarded to those solving all the puzzles. These prizes are in addition to the great fun you will have, the satisfaction of an intellectual attainment, and the acquisition of the before-mentioned degree.

The prizes, as befit: their source, are:

- 1 Membership (Worth \$50.)
- 5 Lockers for the Gymnasium (Worth \$50.)
- 5 Cards for Hydropathic treatments in the Gymnasium
- 25 Guest Cards..

If you are a member, and already own one or more of the above privileges, you can exercise your sleuthing abilities for the laudable purpose of introducing a friend to the Center.

The directions and rules are as follows:

Study each cartoon. Deduce the proper name. Write in what you think are the correct names on the coupon below, together with your name and address. Enclose 10c. to defray the clerical cost involved, and mail to: Brooklyn Jewish Center, 667 Eastern Parkway. You can send in as many sets of replies as you wish, but each set must be accompanied by ten cents. The date of the closing of the contest will be announced in the third installment. Anyone can enter the contest, member or non-member, and at any time. The replies however must be mailed as soon after the cartoons appear as possible.

The judges are:

Joseph M. Schwartz Henry Seinfeld  
Louis J. Gribetz Joseph Goldberg  
Joseph Kaye

Naturally the members of the judges' families are barred from the contest.

### SOLUTION COUPON

#### FEBRUARY ANSWERS

No. 1 .....  
No. 2 .....  
No. 3 .....  
No. 4 .....

Contestant's Name and Address:

.....  
.....  
.....

## THAT THOUGHTFUL, GENTLE, DARING SPIRIT— MAIMONIDES

(Continued from Page 4)

fore without real existence. There was an Arabian Thinker who maintained that as a matter of arithmetic there is more pain in a lifetime than pleasure. To that Maimonides replies that there are three kinds of evil. The first is natural like death, but without death there is no birth and there is stagnation. The second type of evil is what men do to one another, e. g., wars, but these are not frequent. The third type of evil, which is more numerous, consists of those ailments and suffering for which we ourselves are to blame on account of our excessive desires for eating, drinking and love, which bring disease and affliction upon body and soul alike. Observe, he says, the ways of nature, the more necessary a thing is the more easily it is found and the cheaper it is; the less necessary it is, the rarer and dearer it is. All the difficulties and troubles are due to desires for superfluities. When we seek unnecessary things we have difficulty in finding even that which is indispensable.

**M**AIMONIDES gently but effectively pricks our conceit that we are the aim and purpose of all creation. If the whole earth, he says, is infinitely small in comparison with the spheres and the stars, then what is man? Yet man is entitled to a sense of dignity. He is a privileged being because while all around him chance holds sway and individuals of all spheres come and go by sheer accident,—thousands of ants are annihilated by a casual fall of a footstep—he, the human being is above chance and is especially provided for, as long as his mind dwells on the great mind of the cosmos. As for the rest of human beings, the unphilosophical and the thoughtless, God knows them not, chance rules over them and when they die they perish like the cattle in the field, for what do they have in them that can live on?

As to the highest good, there are four perfections: wealth, health, character and the highest of all, the perfection of the mind, knowledge of God. That alone is the highest good. Maimonides offers us a very striking simile. There is a great king in a palace and his subjects are scattered. Some are in another country; some are in the country but their backs are turned toward the palace; some are anxious to enter the palace but they cannot find the door; and some have entered the

very inner Court of the king. The king is God. Those that know nothing about Him either through reason or tradition are like those king's subjects that are abroad. Some have ideas about God, but wrong ones; they belong to the second category. And there are some that observe the Divine Commandments but are ignorant; these want to enter the king's palace but cannot find the door. It is only those who have mastered the various sciences and endeavor to grasp with their reason, as much as reason can grasp of God, that have entered the innermost court and are gazing at the king.

**T**HIS then is the highest good, the highest perfection of man, the meditation in retirement and seclusion, "the intellectual worship of God". To my mind the great philosopher Spinoza took over this last phrase and changed it to *amor intellectualis dei*, the intellectual love of God. Maimonides, as Wolfson has shown, exercised an enormous influence on Spinoza, certainly more than the general historians of philosophy seemed to know. Since I have mentioned Spinoza, I may as well mention also Thomas Aquinas, to whom Maimonides taught the art of reconciling Aristotle with religion, and who wrote works that crystalized Catholic philosophy. It may be said, therefore, that through Thomas Aquinas Maimonides helped in shaping Catholic thought, and through Benedict Spinoza he has wielded an influence on world thought that is still manifest today. So important, so far-reaching in its effect has the philosophy of Maimonides been.

Surely there are pages in the 'Guide' that are somewhat faded with time. His geocentric idea has long ago been discarded. His measurements of the stars and the spheres have only a historic value in the days of Einstein. But his message as a whole, its pure and lofty conception of God as an Absolute and Unknowable Mind at whose altar man filled with burning love can offer only strings of negatives, its insistence on simple living because the quest for luxuries and superfluities is a source of many bodily and mental ailments, its call for metaphysical meditation as the highest good, higher even than morality—all these are as vital in these days of easy and shallow thinking, corrupting luxuriousness and utilitarian science, as when they were penned by that thoughtful, gentle, saintly and yet daring spirit.

# WHAT OF RELIGION IN PALESTINE?

(Continued from Page 7)

such as delights your soul. Every week there is a new program of new melodies created by the new Jewish life. As the singing proceeds, the sun begins to set. Twilight sets in the hall itself. When the time for *Havdolah* arrives, a huge Tower of David which adorns one corner of the hall, is suddenly illumined with red lights, symbols of the stars in the heaven. Still in that semi-darkness, the *Havdolah* is chanted. But the dramatic moment is yet to come. Just as the Reader recites the words: "For the Jews there were light and joy"—at the very mention of the word light, the whole Hall is flooded with light. The Sabbath is gone and the week-days are here. The whole audience joins in the singing the *Hamavdel*. Never in all my life did this song have such meaning to me as it did when I heard it at the *Oneg Shabbat* in Tel Aviv. You could actually feel the distinction, the separation between the *Kodesh* of the Sabbath and the *Chol* of the week-day! But it is not yet ended. The Choir leads and the audience joins in the singing of Bialik's *Shir Ha-Abodah* "The Song of Labor". What a fitting song to come from the Jewish heart as the Sabbath is gone and the new work-a-day week begins!

"To What shall we give thanks, to what shall we render praise?"

To Work, to Labor, to Work!"

You feel like working after that. Your soul has been filled with inspiration, with a *Ruach Ha-Kodesh*, that gives joy to every menial task.

That is Religion in the finest sense of the word. It is a Religion that is alive, associated with life, inspiring to life.

SO, too, the holidays come to live again in Eretz Israel. And strange to say, just those holidays have come to new life which in the Galut have almost died. Who cares here for Purim? A few Jews gather in our Synagogues and listen mournfully to the words of the Megillah—and the Purim is over. Purim in Tel Aviv, or for that matter anywhere else in Eretz Israel—what a glorious sight to behold! Not only was the large Synagogue in Tel Aviv crowded to the last inch of space, but for several blocks east and west of the Synagogue, Allenby Street was closed to traffic, and there, in the street, about

10,000 Jews were listening to the reading of the Megillah through an amplifier. You should have heard the name of Haman greeted by these thousands of people! Purim took on new life, it was the expression of a challenge coming from a living people to all its enemies—that Hamans may come and go, but the Jewish people lives on forever! You have the Purim Carnival, which expresses the Purim spirit in a new living form. Or take the festival of Shebuoth! What does it amount to here? Rosh Hashonah, even Passover, still have some hold on our people. Shebuoth has lost all its life in Galut. You should see Shebuoth in Eretz Israel. In Haifa there is a celebration on the second day of the holiday—which to them, of course, is already the day after the festival—which brings back the Shebuoth of the Biblical days. It is the *Hag Ha-Bikkurim* again. The streets were so crowded with people, who came from all parts of the land, that we had to watch the procession from the balcony of our hotel. From every settlement in the Emek, the Chalutzim came with their offerings. What a glorious sight it was! First came thousands of school children—delegations from every school in the settlements. How beautiful they looked and how happily and joyously they sang! And then came the Chalutzim with their offerings. Cart after cart, products of the field, the best of their cattle and fowl, lambs and goats, cows and oxen, chickens and hens—all were brought as offerings of thanksgiving on the part of a grateful people. These offerings were given to the Kayemet, and then sold for the benefit of the Keren Kayemet. And after the procession—what a night of dancing and singing in the street! That is Religion—when a people expresses its noblest sentiments in religious forms! It is the religion of our ancestors coming to life again!

In Jerusalem, I attended a dance given by the young women and men at the Y. W. H. A. It was not just a dance, but a Rosh Chodesh Dance, to mark the coming of a new month. Rosh Chodesh—does it mean anything here in Galut? In ancient times it was a semi-holiday. In Palestine they are putting new life into this day—welcoming it with dance and with song! They dance the "Hora" accompanying

the steps with the words: "With joy shall ye draw waters out of the wells of salvation!"

RELIGION, properly understood as the noblest expressions on the part of a people towards the higher ideals of life, is a living fact in Eretz Israel.

True, individual Jews, as I said, are to be seen who do not observe what many of us regard as holy. But training. You cannot force people to live a certain type of religious life. We Jews have suffered too much for the right of liberty of conscience to deny that liberty to others. A religious ritual that is observed through compulsion is worthless and meaningless. Here is a task for those who are religiously inclined,—to teach the incoming hosts the true value and significance of religious life. And Jews in America, who are interested in such a life, instead of criticising and finding fault with Palestine, should help those agencies that have this goal in view. No Kevutzoh will object to books, and to lectures that will give them a new view of this entire matter.

It is significant to note that even the pious element in Palestine is beginning to realize that something must be done to properly guide the new generation along religious lines. In a magazine that is sponsored by this element, *Ha-Hed*, there recently appeared a symposium of brilliant articles discussing the problem of the Rabbinate in Palestine, and suggesting that Palestine today needs not only men learned in Talmudic lore, but alive to modern problems and modern needs.

Is there a Religious Problem in Palestine? I would clearly answer—No! For the very air of Palestine is filled with sanctity for the Jew.

These Chalutzim are laying the foundation of a healthy, normal Jewish life. Once we shall have the foundation the super-structure will come in due course. No wonder that an ancient Rabbi could picture God as saying: "Would that My children were with Me in Palestine, even though, by their lack of observance, they would defile it!"

This Rabbi had the faith that the Jewish life, when it will blossom in Palestine, will be religious, will be attuned to the ideals of God.

(Continued on Page 22)



## LATEST REPORT ON RUSSIA

(Continued from Page 6)

holding the so-called political jobs.

Here I must point out that one sees in Russia the same inequalities as to wages, standard of living, etc., that one is confronted with in a capitalistic country. The contrast is of course, not as pronounced, but it exists. When I would point out this fallacy to some influential communists, their answer would be: "What we are having now is a preliminary stage setting towards Communism".

The Jewish question in Russia deserves a special chapter, but I do want to say here, that the greatest sufferers from the revolution in Russia were the Jews: they actually lost the ground from under their feet. 95% of the Jewish population suddenly lost their moorings and went adrift on an endless sea, with no shore in view. They had no land to cultivate, no trade in their hands, no business, and what was more tragic, no hope for the future. They were in a desperate situation.

But after years of struggle and gradual adaptation to new conditions, the Jews are beginning to live a normal life in Russia. Many have joined farm-collectives, many have gone into the farms specifically organized for Jews; many are clerking in the cooperative stores of the Government, but the greatest number have joined the industrial workers of Russia. You can find Jews now in the coal and metal mines, in automobile factories, in oil refineries and practically in all fields of human endeavor. No "Jews excluded" exists now in Russia, and to my mind one of the greatest achievements of Soviet Russia is the complete abolition of anti-Semitism in that land. Of course, human nature does not change, and the Russian gentile hates the Jew now, perhaps, as ever, but officially anti-Semitism is considered counter revolutionary, and those expressing it by word or deed are harshly punished. The word *Zshid* must not be mentioned in Russia.

As a result of the newly acquired freedom the Jews have begun to undergo complete assimilation in Russia. Intermarriages are a matter of course; parents do not want to send their children to Jewish schools, although these are on the same footing and have the same privileges as any other schools.

If you are a nationalist and believe in the distinct contribution of the Jewish culture to the sum total of human civilization, your heart breaks at the thought that we are witnessing again in our times the loss of our most vital and fruitful tribe, the Jewish tribe of Russia. I do not believe that Biro-Bidjan will create a new Jewish Centre where a distinct Jewish life will be recreated. Russian Jews do not have an urge to go there, because economically their problem is practically solved in the places where they reside now. And to go to Siberia in order to live Jewishly, without the religion of their fathers, without the Hebrew language, what for?

It seems to me that Soviet Russia will be the first land in the history of our long exile, where Jews will completely assimilate, whether we like it or not.

Now, can the Russian peasant and

worker hope to achieve a higher standard of living? My answer is yes, if there will be no war between Russia and Japan, the enemy Russians dread mostly. Are the sacrifices brought by the Russian population to the altar of Communism, an altar erected against their will, justified and worth while? As a liberty-loving individual, to whom one human life is more important than any amount of material possessions, I would answer the above question with an emphatic "No". But history does not ask this question, and as a rule we are continuously sacrificing lives and human effort in wars and in struggles for existence. May we not, therefore, at least comply with the wishes of the Russians of "Leave us alone"? Let them work out their own problems as best as they see fit, and if the outside world does not interfere, they may succeed in giving to the world a new interpretation of what modern civilization stands for and how people may enjoy the fruits thereof.

## NEW CENTER MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Doblin, Alexander A.  
Unmarried Lawyer  
Res.—636 Cleveland Street  
Bus.—1450 Broadway, N. Y.  
*Prop. by* Ira Gluckstein

Doblin, William  
Unmarried Lawyer  
Res.—636 Cleveland Street  
Bus.—1450 Broadway, N. Y.  
*Prop. by* Ira Gluckstein

Goldman, Miss Dora  
Teacher  
Res.—1539 East 3rd Street

Hyde, Dr. William H.  
Married Physician  
Res.—857 Eastern Parkway  
Bus.—857 Eastern Parkway  
*Prop. by* Charles Perman and William I. Siegel and A. J. Stelzer

Kaplan, David A.  
Unmarried  
Accountant—Revenue Agent  
Res.—774 Gates Avenue  
Bus.—341 Ninth Ave., N. Y.  
*Prop. by* Jacob Weinsier

Karl, Arthur M.  
Unmarried Advertising  
Res.—100 Lefferts Avenue  
Bus.—122 Fifth Avenue, N. Y.  
*Prop. by* A. Goldstein

Kaufman, Burton D.  
Unmarried Candy Concessionaire  
Res.—208 East 34th Street  
Bus.—276 W. 43rd St., N. Y.  
*Prop. by* Joseph Goldberg

Monasch, Charles J.  
Married Mfg. Calsomine  
Res.—575 Rutland Road  
Bus.—21 Belvidere Street

Munzer, Sam  
Unmarried Ladies' Bags, etc.  
Res.—721 Eastern Parkway  
Bus.—812 Nostrand Avenue  
*Prop. by* H. Munzer and O. Schleiff

Pepperman, Julius  
Married Stationary  
Res.—190 Wilson Street  
Bus.—265 East Broadway, N. Y.

Pollack, Aaron  
Unmarried Real Estate  
Res.—1131 Lincoln Place  
Bus.—26 Court Street

Rubin, Alexander  
Married Lawyer  
Res.—190 East 17th Street  
Bus.—70 Pine Street, N. Y.  
*Prop. by* H. Aaron & N.T. Schwartz

Schoen, Theodore  
Unmarried Dresses  
Res.—820 Greene Avenue  
Bus.—501 Seventh Ave., N. Y.

Sidelle, Hyman  
Married C.P.A. & Advertising  
Res.—881 Washington Avenue  
Bus.—70 Pine Street, N. Y.  
*Prop. by* Henry Seinfel

Stern, Harold  
Unmarried Lawyer  
Res.—275 Linden Blvd.  
Bus.—225 Broadway, N. Y.  
*Prop. by* Oscar Schleiff

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# ANNUAL MESSAGE

Delivered by

**MR. JOSEPH M. SCHWARTZ**

President of the Brooklyn Jewish Center on January 17, 1935

**T**ONIGHT'S Annual Meeting marks the completion of my second term as president of our institution. In presenting this year's annual report, I pursue a natural desire to discuss with you the progress we made during the past year and the problems that face us at this time.

For a number of years it has been our custom to call upon the chairmen of standing committees to render reports of the work of their departments. After a consultation with the chairmen, it was decided that much time and effort could be saved by having the president embody the chairmen's reports in the Annual Message. I shall, therefore, include in my address this evening, a general account of all the accomplishments of the Brooklyn Jewish Center during the year that has just come to a close.

## RELIGIOUS ACTIVITIES

**T**HE Religious Service Committee can register fine progress. The High Holy Day services were most successful and were thoroughly enjoyed by the entire congregation. The income from the sale of tickets was \$12,894.75, as against \$13,780.75 in 1933. This represents a difference of \$886.00 due to the fact that the holidays were earlier this year and also to the reduction in the prices for seats. The income from other sources such as weddings, Bar Mitzvahs, pew maintenance, etc., was \$4,920.00 in 1934 as against \$3,798.00 the preceding year, an increase of \$1,122.00. The net income for the year was \$3,348.95 as compared with \$3,236.80 at the end of 1933.

The Late Friday evening services have attracted record breaking audiences. Rabbi Levinthal has devoted most of his lectures since the opening of the season to his impressions and experiences of his recent trip to Palestine. This series made a tremendously favorable impression and extracts of the lectures appeared in the Yiddish press. In this connection we are happy to learn of the publication of the second book of Rabbi Levinthal's sermons entitled "Judaism—An Analysis and an Interpretation." It is based on the series of lectures under the same head-

ing delivered by Dr. Levinthal last year. These lectures attracted audiences that taxed the capacity of our Synagogue and received the most favorable comments from the thousands of men and women who listened to them regularly week after week. I wish to urge every member of the Center to secure a copy for himself and to see that his friends do so too. I have found it advisable to appoint a special committee, headed by our former President, Mr. Isidor Fine, to see to it that this book receives a wide circulation among our members. I am confident that the committee will receive your wholehearted support.

## FORUM

**O**UR Forum has continued to function in a most satisfactory manner. In addition to the usual Monday night lectures, conducted uninterruptedly for the past thirteen seasons, the committee is sponsoring the Wednesday evening course lectures of general and Jewish interest. The net cost of all the lectures given under its auspices was \$460.67 during the past year as against \$737.12 in 1933. The committee is striving to obtain the best speakers at a minimum cost. The committee hopes that more of our members will take advantage of these splendid educational features which, with few exceptions, are offered free to our membership.

## PUBLICITY; THE EINSTEIN-LIEPMANN DINNER

**T**HE Committee on Publication is charged with the publication of the weekly Bulletin and the monthly Review. Next March the Review will complete two years since it was changed to its present size. The publication is now a definite addition to our activities, and we have every reason to be proud of it. The Review is well received by members and non-members alike, and is thoroughly enjoyed by all its readers. It reflects in a true sense the high calibre of our institution.

Last April the Review sponsored the organization by the Center of the first American Library of Nazi Banned Books. The Library was to be established as a mighty protest against the

inhumanities of the present German Government in burning tens of thousands of books written by some of the greatest thinkers the world has produced. The establishment of the library was discussed at several meetings of the Governing Board and also by the Board of Trustees, and the launching of the project was unanimously agreed upon. We immediately proceeded to organize an Advisory Board of some of the leading men and women in this country. Prof. Albert Einstein was the first to accept membership on the Advisory Board, expressing his enthusiasm for the project. Others followed, among them Ludwig Lewisohn, Dr. Will Durant, Rev. Dr. S. Parkes Cadman, Oswald Garrison Villard, Dr. John Haynes Holmes, Dr. Stephen S. Wise, Prof. Alvin Johnson, Dr. Abba Hillel Silver, Miss Lillian Wald.

The inauguration of the library took place on Saturday evening, December 22nd, and was attended by a very large group of men and women who filled our auditorium to capacity. The dinner, given in honor of Prof. Albert Einstein and Mr. Heinz Liepmann, was one of the finest functions ever held in our Borough. It was truly an historic event in the life of American Jewry. News of the library and editorial comment on it appeared in leading newspapers throughout the country. The January Review contains a detailed account of the inauguration, which I hope you will all read. There is something else I wish to call to the attention of our members in connection with this library, and I trust that it will not be taken too lightly. The library was newly inaugurated; it has not been dedicated. We have a nucleus for a library, but we have not completed our task. It is one thing to make country wide announcement that a library is being established. It is another thing to actually establish it. We are indebted to those who, with their contributions, made possible the purchase of several hundred German banned books for the inauguration, and we appeal to all members of the Center to make their contributions to the fund so that the library may be completed in the very near



future. The committee hopes to dedicate the library on the second anniversary of the book burning, namely May 10th, 1935. We have no time to lose and it will be to our everlasting shame if this project, so magnificently begun, should not be as magnificently ended.

### HEBREW SCHOOL

**T**HE Hebrew Education Department has functioned successfully. There are 80 children attending the afternoon sessions. The Three-Day-Week School for Girls numbers 16 pupils. In addition we have a Religious School which meets on Sunday mornings. The number of pupils in that school is 125. Altogether 230 children receive their Jewish training in these three schools.

### CENTER ACADEMY

**T**HE Center Academy, where the boys and girls receive instruction in secular as well as Jewish subjects, is progressing most satisfactorily. It is indeed a tribute to the fine Jewish spirit that prevails in that department, when one realizes that the Academy has been able to carry on despite the present difficult financial conditions that most necessarily affect the success of a school of this type. There are over 90 children registered, all of whom receive an excellent Jewish training. The school has managed to balance its budget without obligating the Center in any way.

### INSTITUTE OF JEWISH STUDIES FOR ADULTS

**L**AST year we reported the organization of our Institute of Jewish Studies for Adults. The project, when first launched by our Rabbi, was an immediate success. This year Dr. Levinthal, the director of the Institute, found it necessary to add to the number of courses and to engage new members for the faculty. The Institute is now attended by close to 300 men and women. Eleven courses are given on subjects of Jewish interest.

### HOUSE COMMITTEE

**T**HE House Committee is faced with the problem of a building that is growing older and requiring more repairs than heretofore. Due to the lack of funds, few renovations have been made in the past few years. The committee limited itself to bare emergencies, hoping to postpone its problem to later years. Buildings, however, are subject to repairs that cannot be postponed. The committee therefore found

it necessary to make extensive alterations, particularly to the steam piping. In addition, the committee made considerable improvements in the lobby of the building, the auditorium, dining room, etc. Thanks are due to the Sisterhood and the stewards of the Center, Messrs. Kotimsky and Tuchman, for their helpful cooperation.

### SOCIAL COMMITTEE

**T**HE chairman of the Social Committee has requested that I register, in his name, disappointment at the poor showing made by Center members at social functions arranged by the committee. Plans are often made to bring together the membership of the Center for a social evening, only to have these plans abandoned for lack of reservations. Members have too strongly acquired the habit of waiting with their reservations until the last minute instead of mailing them in time to enable the committee to make proper plans. Time and time again the committee has been faced with the puzzling problem of whether to go ahead or abandon an entertainment planned because of the neglect of our members to place their orders at the right time. And yet the members would be the first to complain if the committee should find it both expedient and economical to cancel an event at the last minute due to lack of support.

The committee is ready to plan and arrange social functions for the Center members. It realizes the importance of the problem of sociability in an institution such as ours. All it asks is more cooperation and a more prompt response, so that the committee can carry out all its plans with some degree of success.

### CLUB ACTIVITIES

**U**NDER the auspices of the Committee on Auxiliary Activities, clubs have been conducted for the boys and girls of the Center. Several groups are functioning according to the ages of the children and the particular work they are interested in. These clubs are under the leadership of competent directors who supervise the work of the groups and help to map the programs of their activities. Last year we added a Sunday Afternoon Outing Group for boys and girls under the direction of Mr. Maurice Bernhardt. This year a new group in Nature Study and Arts and Crafts was added.

The Men's Club, reorganized last year, has made a great deal of progress in promoting sociability in the

Center. The monthly meetings are eagerly looked forward to. We are hopeful that more members will become a part of the Men's Club and thus enjoy its many interesting programs.

### MEMBERSHIP

**W**E closed the year with a membership of 852 (546 married and 306 single members) as against 867 (557 married and 310 single) at the end of 1933. During the year we enrolled 211 members (107 married and 105 single) as against 225 (108 married and 117 single) the previous year. We lost through resignations, dropped from rolls, etc., 226 members as against 172 in 1933.

This report proves two things: firstly that we ought to make an effort to enroll more members during the year to replenish the gaps in our membership due to resignations, non-payment of dues, deaths, etc. Secondly, that we ought to devise some means of checking these losses from our ranks. The proposers of new members could be of assistance. It is not sufficient for one to propose a new member. The proposer should make it his duty to influence the new member to take a part in the activities of the institution. Experience has taught us that the more active a member is and the more use one makes of the facilities of the Center, the less likelihood there is that such member will sever his relationship with it.

I need hardly repeat what has often been pointed out in these reports, that membership is the life-blood of our institution. Many more among us should consider it their duty to enroll new members. All members of the Center should actually regard themselves as belonging to the Membership Committee, and do their part in adding to our ranks.

### PHYSICAL TRAINING DEPARTMENT

**T**HE Physical Training Department closes the year with a record of attendance that has been approached but once since the department was opened. That was in the year 1927, when the attendance was 30,551. In 1934 it was 30,359. The number of men who made use of the physical training facilities during the past year was 22,070, while that of women was 2,989. The attendance of boys was 3,451 and that of girls 1,885.

Financially also, the department has shown considerable improvement. The net cost of running the gymnasium and  
(Continued on Page 16)

# Summary Of Religious, Educational

FROM JANUARY I

## A. Friday Night Lectures and Musical Services

- "The Messiah Idea in Judaism" by RABBI LEVINTHAL (11th lecture in series on "An Analysis and Interpretation of Judaism"—Jan. 5, 1934.
- "The Messiah Idea in Judaism" (continued) by RABBI LEVINTHAL — Jan. 12, 1934.
- "Judaism's Attitude Toward Labor" by RABBI LEVINTHAL—Jan. 19, 1934
- "Judaism's Attitude Toward the Laborer" by RABBI LEVINTHAL—Jan. 26, 1934.
- "Jews That Hitler Made" by RABBI JACOB WEINSTEIN—Feb. 2, 1934.
- "The Place of Palestine in Judaism" by RABBI LEVINTHAL—concluding lecture of the series on "An Analysis and Interpretation of Judaism" — Feb. 9, 1934.
- "Can We Survive?" by RABBI LOUIS D. GROSS—Feb. 16, 1934.
- "Thou Shalt Not Forget"—a Purim Message based on Washington's letter to the Jews of Newport — by RABBI SAMUEL J. LEVINSON—Feb. 23, 1934.
- "The Problems of the Jew in a Confused World" by REV. DR. J. MAX WEISS—March 2, 1934.
- "The Crime of Being Great" by RABBI ABRAHAM M. HELLER—March 9, 1934.
- "American Jewry Comes of Age" by REV. DR. SOLOMON GRAYZEL — March 16, 1934.
- "The Spirit of Optimism in Judaism" by RABBI JOSEPH ZEITLIN—March 23, 1934.
- "Chaim Nachman Bialik — Poet and Prophet of the Jewish Renaissance" by RABBI LEVINTHAL — Oct. 19, 1934.
- "New Palestine—The Great Miracle of the Age" — First lecture of a series on "Palestine As I Saw It—The Rebirth of a People and a Land" —by RABBI LEVINTHAL—Oct. 26, 1934.
- "The Interest and Fascination of Palestine"—Second lecture of the series —by RABBI LEVINTHAL—Nov. 2, 1934.
- "The German Jews and Palestine"—Third lecture of the series — by RABBI LEVINTHAL—Nov. 9, 1934.
- "The Glorious Role of Labor in Palestine" — Fourth lecture of the

series by RABBI LEVINTHAL—Nov. 16, 1934.

"New Foundations of Marriage and Family Life" by REV. DR. SIDNEY E. GOLDSTEIN—Nov. 23, 1934.

"The Economic Development of Palestine"—Fifth lecture of the series on "Palestine As I Saw It—The Rebirth of a People and a Land" by RABBI LEVINTHAL—Nov. 30, 1934.

"Is There a Religious Problem in Palestine?"—Sixth lecture of the series by RABBI LEVINTHAL—Dec. 7, 1934

"What of the British Government and the Arabs in Palestine?"—Seventh lecture of the series, by RABBI LEVINTHAL—Dec. 14, 1934.

"Clouds As Well As Sunshine in Palestine—What of the Future?" — Eighth and concluding lecture of the series on "Palestine As I Saw It—The Rebirth of a People and a Land" by RABBI LEVINTHAL—Dec. 21, 1934.

"Mine Integrity I Hold Fast"—College Students' Service—by RABBI MAURICE PEKARSKY—Dec. 28, 1934.

## B. Sabbath Morning Services

Rabbi Levinthal on the Weekly Portion of the Torah, Jan. 5 to Feb. 16 and from Oct. 27 to Dec. 29, 1934.

Rabbi Louis Hammer—Feb. 24, 1934

Rev. Benjamin H. Englander—March 10, 1934.

Rabbi Jacob Minkin—April 14, 1934.

Rabbi A. M. Heller—April 21, 1934.

Rabbi Joseph Miller—April 28, 1934.

Rabbi Ben Zion Bokser—May 5, 1934.

Rabbi Benjamin H. Englander—May 12, 1934.

## C. Holiday Services

Purim Services—Reading of the Megillah—Feb. 28, 1934.

First Day of Passover. "The Modern Message of Passover" by RABBI BEN ZION BOKSER—Mar. 31, 1934.

Second Day of Passover. "Hidden Treasures" by RABBI JACOB SONDERLING—April 1, 1934.

Seventh Day of Passover. "Dry Bones or Living Spirit" by RABBI LOUIS HAMMER—April 6, 1934.

Eighth Day of Passover. MR. MORRIS ROTHENBERG, Speaker — April 7, 1934.

First Day of Shevuoth. "The Law of Self-Defense" by DR. DAVID TANNENBAUM—May 20, 1934.

Second Day of Shevuoth. "The Mission for Which Jews Suffer" by REV. DR. LOUIS I. NEWMAN — May 21, 1934.

Slichoth Services. REV. SAMUEL KANTOR assisted by the Oscar Julius Choir—Sept. 1, 1934.

First Day of Rosh Hashonah. "Watchman—What of the Night" by RABBI LEVINTHAL—Sept. 10, 1934.

First Day of Rosh Hashonah. Auditorium. MR. BENJAMIN HIRSH, Speaker—Sept. 10, 1934.

Second Day of Rosh Hashonah. "Rosh Hashonah — The Anniversary of Creation" by RABBI LEVINTHAL—Sept. 11, 1934.

Second Day of Rosh Hashonah. Auditorium. MR. BENJAMIN HIRSH, Speaker—Sept. 11, 1934.

Kol Nidre Services. "Pioneers for Ideals" by RABBI LEVINTHAL—Sept. 18, 1934.

Kol Nidre Services. Auditorium. MR. BENJAMIN HIRSH, Speaker—Sept. 18, 1934.

Yom Kippur Services. "Is Life Worth Living?" by RABBI LEVINTHAL—Sept. 19, 1934.

Yom Kippur Services. Auditorium. MR. BENJAMIN HIRSH, Speaker—Sept. 19, 1934.

First Day of Succoth. RABBI LEVINTHAL, Speaker—Sept. 24, 1934.

Second Day of Succoth. RABBI LEVINTHAL, Speaker—Sept. 25, 1934.

Shemini Atzereth Services. RABBI LEVINTHAL, Speaker—Oct. 1, 1934.

REV. DR. ISRAEL H. LEVINTHAL, Rabbi  
REV. SAMUEL KANTOR, Cantor  
REV. MEYER ROGOFF, Sexton

## HEBREW EDUCATION COMMITTEE

### A. Junior Congregation

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty.

### B. Daily Hebrew School

Meets Daily from 4:00 to 6:45 P. M. and Sundays and Legal Holidays from 10:00 A. M. to 12:30 P. M.

### C. Religious School

Meets every Sunday morning throughout the season.



# And Social Activities

TO DECEMBER 31, 1934

**D. Three-Day-Week School for Girls**  
Tuesday and Thursday afternoons and  
Sunday mornings.

**E. Class in Ein Yaakob and Bible Study**  
Meets every Saturday afternoon.

RABBI ISRAEL H. LEVINTHAL, Principal  
MRS. J. SERBIN BEDER  
E. M. EDELSTEIN  
BENJAMIN HIRSH

## MISCELLANEOUS JEWISH ACTIVITIES

Parent-Teachers Association of Hebrew School. "*The Place of the Home in Jewish Civilization*" by DR. SAMUEL DININ — Feb. 20, 1934.

Children's Purim Masquerade — Feb. 25, 1934.

Parent-Teachers Association of Hebrew School. "*The Value of the Bible*" by MR. LOUIS J. GRIBETZ — March 20, 1934.

Parent-Teachers Association of Hebrew School. "*The Bible from a Religious Point of View*" by RABBI LOUIS HAMMER. Musical Program by MR. BERNARD ROLNICK — April 17, 1934.

Parent-Teachers Association of Hebrew School. MR. MORDECAI HALEVI Speaker; Musical Program; Two Plays by Intermediate Guild — May 22, 1934.

Closing Exercises of Hebrew School — MR. HARRY A. HARRISON, Speaker June 21, 1934.

Special Children's Service in the Main Synagogue. "*What Rosh Hashonah and Yom Kippur Should Mean To Us*" by RABBI LEVINTHAL — Sept. 15, 1934.

Chanukah Entertainment by Hebrew School and Sunday Religious School Dec. 8, 1934.

Parent-Teachers Association of Hebrew School. "*Knowledge or Character Training--Which of the Two?*" by RABBI LOUIS HAMMER; Poems by MR. K. KARL KLEIN — Dec. 18, 1934.

## SINGING GROUP FOR ADULTS

Meets every Tuesday evening under the leadership of Cantor Samuel Kantor.

## SOCIAL AND YOUNG FOLKS ACTIVITIES

Adults, Young Folks and Children  
Duplicate Bridge Tournament under direction of Ernest Alexander be-

ginning Jan. 14, 1934.

Annual Meeting of the Center — Jan. 18, 1934.

Young Folks League Meeting. HON. WILLIAM I. SIEGEL, Speaker — Jan. 25, 1934.

Young Folks League Formal Supper Dance — Feb. 3, 1934.

Center Directors and Trustees' Dinner Meeting for RABBI LEVINTHAL — Feb. 8, 1934.

Membership Reception to RABBI AND MRS. LEVINTHAL prior to their departure for Palestine — Feb. 11, 1934.

Young Folks League Meeting and Dance — Feb. 15, 1934.

Special Performance for children. Center Players present "Is Zat So?" — Feb. 18, 1934.

Repeat Performance of "Is Zat So?" by CENTER PLAYERS — March 11, 1934.

Young Folks League Meeting. Hosts to Eastern Parkway District of Youth Division of American Jewish Congress — April 26, 1934.

Presentation of "Three Cornered Moon" by CENTER PLAYERS — May 2, 1934.

Beefsteak Dinner — May 3, 1934.

Repeat Performance of "Three Cornered Moon" by CENTER PLAYERS — May 5, 1934.

Lag B'Omer Outing to Palisades Park by children of Hebrew School and Sunday Religious School — May 6, 1934.

Young Folks League Spring Dance — May 26, 1934.

Junior League Formal Dance — May 29, 1934.

Intermediate Dramatic Guild Performance of "Yesterday" and "Upstage" — May 30, 1934.

Center Players produce "Three Cornered Moon" in Fallsburg — May 30, 1934.

Parent's Night and Play for Center Boy Scouts — June 4, 1934.

Center Girl Scouts Sixth Annual Parents' Night and Handicraft Exhibition of Troop No. 145 — June 21, 1934.

Farewell Reception to MR. MORDECAI HALEVI prior to his departure for Palestine — June 27, 1934.

Young Folks League Invitation Dance — June 30, 1934.

Simchath Torah Dinner, Dance and Entertainment — Oct. 2, 1934.

Reception in honor of DR. DAVID TANENBAUM prior to his sailing for

This congregation affectionately recalls those of its members who during the past year, exchanged their earthly habitation for the eternal abode. They have recorded their lives on the tablets of our hearts, and their names will ever be mentioned for blessing.

Joseph Schrier	January 24, 1934
Morris A. Glass	February 27, 1934
Joseph Prenskey	April 30, 1934
Mrs. Aaron Stern	May 5, 1934
Jacob Gray	July 3, 1934
Haiman Friedwald	July 24, 1934
Samuel D. Isaacson	Aug. 22, 1934
Frederick Wohl	Aug. 27, 1934
Edward A. Banker	Sept. 3, 1934
Samuel Palley	Nov. 17, 1934
Harris Salit	Nov. 26, 1934
Solomon Leibowitz	Dec. 8, 1934

"And The Dust Returneth To The Earth As It Is But The Spirit Returneth Unto God Who Gave It."

Palestine — Oct. 29, 1934.

Election Night Returns and Dancing Nov. 6, 1934.

Invitation Dance of the Young Folks League — Nov. 17, 1934.

Young Folks League Meeting. MR. MOSS HART, Guest Speaker — Nov. 27, 1934.

Young Folks League Invitation Dance Nov. 29, 1934.

Young Folks League Casino Night Formal — Dec. 1, 1934.

Dinner in honor of PROF. ALBERT EINSTEIN and MR. HEINZ LIEPMANN on the occasion of the Inauguration of the American Library of Nazi Banned Books — Dec. 22, 1934.

New Year's Eve Celebration — Dec. 31, 1934.

## INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A — Every Thursday at 9:00 P. M. — Mrs. J. S. BEDER, Instructor.

Hebrew B — Every Thursday at 9:00 P. M. — Miss IRENE BUSH, Instructor.

Hebrew C — Every Thursday at 9:00 P. M. — Mr. BENJAMIN HIRSH, Instructor.

Hebrew D — Every Thursday at 8:00 P. M. — Mr. E. M. EDELSTEIN, Instructor.

Jewish History — Every Tuesday at 9:00 P. M. — RABBI BEN ZION BOKSER, Instructor.

Jewish Religion — Every Tuesday at 8:00 P. M. — RABBI BEN ZION BOKSER, Instructor.

Talmud A — Every Tuesday at 8:00

(Continued on Page 17)

## ANNUAL MESSAGE

(Continued from Page 13)

baths in 1934 was \$1,822.26, as against \$2,391.50 in 1933, a saving of \$569.24.

The Basketball Games arranged by the Center have proven very successful, and have given our team a great deal of favorable publicity. Recently the Physical Training Department organized a Basketball League consisting of teams representing a number of leading Jewish institutions. Major Benjamin H. Namm has kindly offered a trophy, which will be awarded to the best team.

In concluding the report of the various departments of the Center, I feel duty bound to express my heartfelt and sincere thanks to the chairmen, vice-chairmen and members of the committees for their loyal and wholehearted cooperation. They helped me to carry the burden that came with the Presidency, and I am sincerely grateful. I wish time would permit to name them all. But I regret that I must limit myself to naming the chairmen and vice-chairmen only. They are:

## Arbitration Committee

I. Levingson, *Chairman*

Meyer Rosen, *Vice-Chairman*

## Auxiliary Activities Committee

Cyrus Levinthal, *Chairman*

Philip F. Feinberg, *Vice-Chairman*

## Cemetery Committee

Nathan T. Schwartz, *Chairman*

Fred Hollander, *Vice-Chairman*

## Chevra Kadisha

Max H. Haft, *Chairman*

R. Albert, *Vice-Chairman*

## Civic Committee

Jacob L. Holtzmann, *Chairman*

Ira L. Rosenson, *Vice-Chairman*

## Forum and Education Committee

Max Herzfeld, *Chairman*

Isaac Siegmeister, *Vice-Chairman*

## Hebrew Education Committee

Harry A. Harrison, *Chairman*

Morris D. Wender, *Vice-Chairman*

## House Committee

Hyman Aaron, *Chairman*

Louis Halperin, *Vice-Chairman*

## Grievance Committee

Albert A. Weinstein, *Chairman*

Herman Triebitz, *Vice-Chairman*

## Membership Committee

Hon. Emanuel Greenberg, *Chairman*

Joseph Jacobs, *Vice-Chairman*

## Physical Training Committee

David B. Kaminsky, *Chairman*

Albert Witty, *Vice-Chairman*

## Publicity Committee

Louis J. Gribetz, *Chairman*

## Religious Service Committee

Abraham Ginsburg, *Chairman*

Morris Rosenfeld, *Vice-Chairman*

## Social and Entertainment Com.

Frank Levey, *Chairman*

Arthur Joseph, *Vice-Chairman*

## Sisterhood

Mrs. Phillip Brenner, *President*

## Men's Club

H. J. Lipman, *Chairman*

Maurice Bernhardt, *Vice-Chairman*

## FINANCIAL CONDITION

AND now a word about the finances of the Center. You have heard the reading of the report as presented by our accountant. It is obvious that the reduction of charges for membership dues has deprived us of a considerable portion of our former income. The receipts from that source and the few revenue-bearing departments, is about enough to make it possible for us to maintain the institution, leaving little towards the reduction of indebtedness or the payment of interest on the mortgage, etc. During the past few years we had two distinct problems that gave us considerable concern. One was that of the first mortgage, and the other of the settlement of our indebtedness to the Bank of United States. We have continued negotiations regarding the interest on the mortgage throughout the year. It is apparent that the financial condition of the Center makes it necessary to conclude arrangements for the payment of a low rate of interest, which would have to be raised through some form of a contribution on the part of such members as are able to come to our assistance. We are hopeful that some satisfactory arrangement may be made in the near future so that the present unsettled conditions can be ended.

We have made several payments during the past year against our indebtedness to the Bank of United States, and are looking forward to an early settlement of the debt in the form of definite monthly installments.

## RECOMMENDATIONS

IT is now fifteen years since our institution was organized. Unsettled conditions made it necessary to abandon any thought of an anniversary celebration. We do not, however, want to let this occasion go unnoticed. The chairmen of committees, at a recent meeting, decided to hold, in the near future, a whole-day conference for the purpose of "taking stock" of the past

accomplishments of the Center, and in the light of our fifteen years of experience, to recommend a course for future action. The annual meetings have their purpose and are of considerable value in giving the membership an opportunity to get acquainted with the condition of the Center and the activities of the previous year. The projected conference, however, is bigger in scope, and will review the aims, purposes and accomplishments of the institution for the entire period of its existence. The exact date of this conference will be announced as soon as the detailed arrangements are completed. Let us hope that our members will take an active interest in its deliberations so that new ideas may be brought to the forefront that will be in keeping with the fine record of achievements made in the Center's first fifteen years.

## — THANKS AND CONCLUSION

BEFORE concluding this report I want to mention the splendid help I have received from the officers, trustees and directors of the Center. I am grateful to them all for their encouragement and assistance. I am particularly thankful to my two loyal co-workers, my first and second vice presidents, Mr. Henry Seinfeld and Mr. Hyman Aaron. Day in and day out, they are at their posts of duty, co-operating, with me in every way possible. The Sisterhood and its president, Mrs. Phillip Brenner, deserve our thanks and appreciation for their fine work. My thanks to Rabbi Levinthal. He carries dignity and respect for the Center wherever he goes and wherever he speaks. He grows bigger and bigger as the years go by. A real spiritual leader, we find him a most valuable adviser in all problems that confront us. Lastly I want to record the splendid cooperation given by our Administrative Director, Mr. Joseph Goldberg. We are thankful to him for his devoted and loyal services to the institution.

In this message I have endeavored to present, in review, the work of the institution during the past year. A new year is facing us and we are praying to God that all our problems will find an early and satisfactory solution, and that we can go on with our work unhampered by worries about the uncertainties of the future existence of our institution. As to myself, I pledge you that the best interests of the Center will guide and control all my actions so that I may merit the confidence you repose in me as your President.



## SUMMARY

(Continued from Page 15)

P. M.—DR. MICHAEL HIGGER, Instructor.  
Talmud B—Every Tuesday at 9:00 P. M.—DR. MICHAEL HIGGER, Instructor.  
The Bible as Literature—Every Thursday at 8:00 P. M.—MR. LOUIS J. GRIBETZ, Instructor.  
History of Jewish Literature—Every Thursday at 8:00 P. M.—MR. CYRUS LEVINTHAL, Instructor.  
Contemporary Jewish Life — Every Thursday at 9:00 P. M.—MR. ABRAHAM TANNENBAUM, Instructor.

REV. DR. ISRAEL H. LEVINTHAL,  
Director

## FORUM AND EDUCATION COMMITTEE

### A. Monday Night Forums

"Why Life Begins at Forty" by PROF. WALTER B. PITKIN—Jan. 8, 1934.  
"The Effects of the Recognition of Russia on America" by CONGRESSMAN HAMILTON FISH, Jr.—Jan. 15, 1934.  
"New Light on Marriage" by DR. ALFRED ADLER—Jan. 22, 1934.  
"European Dictatorship and the Jew" by PIERRE VAN PAASSEN—Jan. 29, 1934.  
"Wanted: A New Education for Reality" by DR. SAMUEL D. SCHMALHAUSEN—Feb. 5, 1934.  
"Hitler's Attitude Toward Religion and Sterilization" by DR. ALBERT BRANDT—Feb. 12, 1934.  
"A Psychologist's View of Happiness" by PROF. JOSEPH JASTROW — Feb. 19, 1934.  
"The Future of Austria" by DR. ALBERT BRANDT—Feb. 26, 1934.  
"Russia, Japan and the Far East" by JENNIE LEE—March 5, 1934.  
"The Collapse of the World Jewish Position" by MAURICE SAMUEL—Mar. 12, 1934.  
"What Does Life Ask at Twenty, At Forty, at Sixty?" by DR. STEPHEN S. WISE—March 26, 1934.  
"Why Are We Religious?" by DR. LEWIS BROWNE—April 2, 1934.  
"Socialism, Marxism and the Jewish Religion" by PROF. MORDECAI M. KAPLAN—April 9, 1934.  
"The New Deal: Towards Fascism or Socialism" by ROGER BALDWIN — April 16, 1934.  
"Can the Nazi Movement Succeed in America?" by REV. DR. S. PARKES CADMAN—April 23, 1934.  
Opening of the Fourteenth Season of Forum Lectures. "Roosevelt Against

the Barons" by DR. WILL DURANT—Oct. 15, 1934.  
"The Development of a Normal Personality" by DR. W. BERAN WOLFE—Oct. 22, 1934.  
Annual Symposium on the Issues of the Campaign. Speakers: HON. IRWIN STEINGUT, HON. JENKINS R. HOKERT and HON. LOUIS WALDMAN—Oct. 29, 1934.  
"The Theatre of Soviet Russia" by ANITA BLOCK—Nov. 5, 1934.  
"The Attack of Individuality in the Modern World Today" by DR. HORACE M. KALLEN—Nov. 12, 1934.  
"Blessed Be Scarcity" by CLARENCE DARROW—Nov. 19, 1934.  
"Aspects of Life in Soviet Russia" by REV. JOHN HAYNES HOLMES—Nov. 26, 1934.  
"The Saar Problem" by DR. ALBERT BRANDT—Dec. 3, 1934.  
Illustrated Lecture on "Psychic Follies" by PROF. JOSEPH JASTROW — Dec. 10, 1934.  
"Stop That Next War Now" by Dr. HENRY NEUMANN—Dec. 17, 1934.

DR. G. FRANCIS BECK

B. "A Philosopher Looks at the World"  
"What Is Philosophy?"—Jan. 3, 1934.  
"The Problem of Knowledge"—Jan. 10, 1934.  
"Philosophy and Religion"—Jan. 17, 1934.  
"Philosophy and Psychology" — Jan. 24, 1934.  
"Philosophy and Morality"—Jan. 31, 1934.

DR. SOLOMON GRAYZEL

C. "Judaism and Christianity—A Struggle for Cultures"  
"Jews and Christians When the Church Was Born"—Feb. 7, 1934.  
"Judaism and Christianity in the Middle Ages"—Feb. 14, 1934.  
"Martin Luther and the Jews"—Feb. 21, 1934.  
"The Jews and Modern Christianity"—Feb. 28, 1934.

DR. ARTHUR FRANK PAYNE

D. "Problems of Psychology"  
"The Five Great Schools of Psychology and Their Leaders"—March 7, 1934.  
"Sleep and Night Dreams—Dream Interpretations"—March 14, 1934.  
"Fears, Phobias, Obsessions — What They Indicate"—March 21, 1934.  
"The Psychology of Superstitions" — March 28, 1934.

DR. W. BERAN WOLFE

E. "Psychology and the Good Life"  
"Woman's Best Years"—Nov. 7, 1934.

## SUSTAINING MEMBERS FOR 1934

THE following is a list of the 1934 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, David	Perman, Charles
Aaron, Hyman	Pollack, Abraham
Barnett, Mrs. S.	Pollack, Harry
Bernard, Louis W.	Rachmil, Hyman
Bernstein, Elias	Reiner, H. H.
Bilgore, David	Rosen, Meyer A.
Cohen, Louis	Rosenfeld, Irving
Davis, Henry	Rosenfeld, Morris
Dlugasch, Morris	(N. Y. Avenue)
Fortunoff, J. A.	Rutchik, M. M.
Goodstein, William	Rutstein, Jacob
Gordon, Louis, Av. T	Salwen, Nathan
Gribetz, Louis J.	Sarezky, E. R.
Halperin, Nathan	Schneider, S. A.
Horowitz, Bernard	Schrier, Mrs. Joseph
Holtzmann, J. L.	Shapiro, Abraham
Jablow, George	Solovei, Joseph A.
Jablow, H. L.	Steingut, Hon. Irwin
Kaplan, Abraham	Stulman, Mrs. J.
Katz, Samuel	Sweedler, Nathan
Kirsch, H.	Weinberg, Harry
Kline, B. J.	Weinberg, Morris
Kronish, Fred	Weinstock, Louis
Levingson, I.	Werbelovsky, Benj.
Levien, Dr. I.	Zirinsky, Mrs. H.
Lurie, Leib	Zirinsky, Harry

"Growing Up vs. Growing Old" — Nov. 14, 1934.  
"Evolution of Sexual Ethics"—Nov. 21, 1934.  
"Making the Most of Marriage"—Nov. 28, 1934.

DR. NIMA ADLERBLUM and DR. ROBERT GORDIS

F. "The Jewish Family in Tradition and Transition"  
"The Periods of Transition in the Course of History" by DR. NIMA ADLERBLUM—Dec. 4, 1934.  
"Birth Control From the Jewish Standpoint" by DR. ROBERT GORDIS—Dec. 12, 1934.  
"Jewish Divorce—Its Virtues and Defects" by DR. ROBERT GORDIS—Dec. 19, 1934.  
"The Jewish Attitude Toward Inter-marriage" by DR. ROBERT GORDIS —Dec. 26, 1934.

## PHYSICAL TRAINING COMMITTEE

Basketball Game and Dance. B.J.C. vs. Shaare Zedek Temple; B.J.C. Girls' Team vs. Welcome House of New York—Jan. 7, 1934.  
Basketball Game. B.J.C. vs. Shaare Zedek at their court—Jan. 21, 1934.  
Basketball Game and Dance. B.J.C. vs. Borough Park Y.M.H.A.—Jan. 27.  
(Continued on next Page)

Basketball Game and Dance. B.J.C. vs. Yonkers Jewish Community Center; B.J.C. Girls' Team vs. East Midwood Jewish Center Girls' Team—Feb. 3, 1934.

Basketball Game and Dance. B.J.C. Quintet vs. Bronx Y.M.H.A.—Feb. 11, 1934.

Basketball Game. B.J.C. vs. Yonkers Y.M.H.A.—Feb. 17, 1934.

Basketball Game. B.J.C. vs. Borough Park Y.M.H.A.; B.J.C. Girls' Team vs. New York Flashes — Feb. 24, 1934.

Basketball Game. B.J.C. vs. Staten Island Jewish Center Dux—March 10, 1934.

Basketball Game. C.C.N.Y. vs. N.Y.U.—March 18, 1934.

Health Talks. Dr. Shirley W. Wynne; *"The Prevention of Heart Disease"* by Dr. Simon Frucht; David B. Kaminsky and Dr. Reuben Finkelstein, chairmen—March 19, 1934.

Health Talks: *"The Common Cold"* by Dr. S. J. Bernstein; *"Why Surgery?"* by Dr. Jacob Sarnoff, and Dr. Joseph Feldman, chairman — March 20, 1934.

Basektball Game. B.J.C. vs. Brooklyn Jewels—Nov. 6, 1934.

Basketball Game. B.J.C. vs. Brooklyn College—Nov. 17, 1934.

Basketball Game. B.J.C. vs. Congregation Shaare Zedek—Dec. 9, 1934.

Basketball Game. B.J.C. vs. Eighth Avenue Temple—Dec. 20, 1934.

SAMUEL SCHOENFELD, Physical Training Director  
MISS RUTH RICHMAN, Physical Training Director for Women

### COMMITTEE ON AUXILIARY ACTIVITIES

Young Folks League—Unmarried Center members as well as children of members, male over 21 and female over 18 years of age.

Center Players—for young men and young ladies.

Junior League—Boys 17 to 19 years; and girls, 16 to 18 years.

Intermediate Dramatic Guild—Boys and girls 14 to 17 years inclusive.

Boy Scouts—12 to 16 years of age.

Girl Scouts—12 to 16 years of age.

Junior Boys Club—13 to 15 years of age.

Junior Girls Club "The Peps"—13 to 15 years of age.

Sunday Afternoon Outing Group for boys and girls.

Sunday Afternoon Nature Study and Arts and Crafts Group for boys and girls.

### MEN'S CLUB ACTIVITIES

Men's "Pep" Club Meeting—Feb. 27, 1934.

Men's Club Meeting & Entertainment—March 22, 1934.

Men's Club Meeting & Entertainment—April 19, 1934.

Men's Club Meeting and Social Hour—May 24, 1934.

New Season's first meeting of the Men's Club—Nov. 15, 1934.

Men's Club Meeting. Dr. Perry M. Lichtenstein, Guest Speaker; Philip Gottfried, presiding; Current Jewish Events by Louis J. Gribetz, and Benny Friedman, C.C.N.Y. Football Coach, guest—Dec. 18, 1934.

### SISTERHOOD ACTIVITIES

Sisterhood Meeting and Tea—Jan. 3, 1934.

Sisterhood Meeting. Rabbi Levinthal, Speaker—Jan. 11, 1934.

Luncheon and Bridge Party—Jan. 17, 1934.

*"War and Peace"* by Mrs. Alexander Weinberg—Feb. 8, 1934.

Sisterhood Meeting and Tea—March 8, 1934.

Meeting and Social Hour—April 10, 1934.

Fourth Annual Bazaar—May 12 to 17, 1934.

Card Party in connection with the Bazaar—May 16, 1934.

Kiddie Party in connection with the Bazaar—May 17, 1934.

Meeting and Social Hour—June 14, 1934.

Meeting and Social Hour—Oct. 11, 1934.

*"The Jewish Woman's Part in the Reconstruction of Modern Life"* by Miss Sara Kussy; Current Jewish Events by Mrs. I. H. Levinthal — Nov. 21 1934.

Meeting and Social Hour—Dec. 3, 1934.

Theatre Part "Gold Eagle Guy" — Dec. 10, 1934.

*"German Children Seeking Homes"* by Miss Busch; Current Jewish Events by Mrs. I. H. Levinthal — Dec. 26, 1934.

### BAR MITZVAHS OF 1934

Mervin Honig	Son of Mr. and Mrs. Joseph Honig	January, 6, 1934
Richard Cohen	Son of Mr. and Mrs. Julius Cohen	January 13, 1934
Melvin Moskowitz	Son of Mr. and Mrs. S. Moskowitz	January 20, 1934
Sanford Deitz	Son of Mr. and Mrs. M. Deitz	March 24, 1934
Sidney Polsky	Son of Mr. and Mrs. Archie Polsky	April 21, 1934
Charles Samberg	Son of Mr. and Mrs. Harry Samberg	April 21, 1934
Morton E. Gottlieb	Son of Mr. and Mrs. Joseph W. Gottlieb	May 5, 1934
Robert Lenkowsky	Son of Mr. I. Lenkowsky	May 12, 1934
Fred Colman Mackler	Son of Mr. and Mrs. Alfred D. Mackler	May 19, 1934
Gilbert Greene	Son of Mr. and Mrs. Harry Greene	Sept. 22, 1934
Herbert Feiler	Son of Mr. and Mrs. David Feiler	Sept. 29, 1934
Robert A. Meyer	Son of Mr. and Mrs. Benjamin M. Meyer	October 13, 1934
Philip Perlstein	Son of Mr. and Mrs. Isaac Perlstein	October 20, 1934
Arthur Hirsch	Son of Mrs. Leo Hirsch	October 27, 1934
Seymour Rothkopf	Son of Mr. and Mrs. Morris Rothkopf	November 3, 1934
Louis Seeger	Son of Mr. and Mrs. Samuel A. Seeger	November 10, 1934
Ephraim Goldberg	Son of Mr. and Mrs. Joseph Goldberg	November 17, 1934
Daniel Shapiro	Son of Dr. and Mrs. Jacob Shapiro	November 24, 1934
Lionel Parnes	Son of Mr. and Mrs. Maxwell Parnes	December 1, 1934
Howard Holtzmann	Son of Mr. and Mrs. Jacob L. Holtzmann	December 8, 1934
Irving Zankel	Son of Mr. and Mrs. Louis Zankel	December 15, 1934
Simeon Gluckson	Son of Mr. and Mrs. Isidor Gluckson	December 22, 1934
Jack Lemler	Son of Mr. and Mrs. M. R. Lemler	December 29, 1934

**T**HE end of the Annual Report is a good place to remind the members of the Brooklyn Jewish Center to send in dues still outstanding. The volume of Center activities is imposing but they require the support of all possible revenues.



## OFFICERS OF THE BROOKLYN JEWISH CENTER

JOSEPH M. SCHWARTZ	President
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CONGRATULATIONS POUR IN UPON  
RABBI LEVINTHAL FOR HIS BOOK  
ON JUDAISM

RABBI LEVINTHAL, whose new book on "Judaism—An Analysis and Interpretation" has recently appeared, has been flooded with congratulations from leading scholars—both rabbis and laymen.

We quote briefly from a few of these letters which the Rabbi received:

Professor Louis Ginzberg, recognized leading authority on Rabbinic Law: "Your 'Judaism' is a good Jewish book, written with a good deal of common sense in excellent English."

Dr. Moses Hadas, Instructor of Classic Languages at Columbia University: "I am impressed with its sincerity, scholarship, sweet reasonableness, and good humor—the last not the least important, because so much that is said on the subject is apt to degenerate to bickering and polemic."

Dr. John Haynes Holmes, whose commendation was published in the last issue of the Review, writes again: "I shall add it proudly and happily to my permanent library of Jewish books, which I value highly. I hope the book may have the success it so richly deserves".

Rev. Dr. Louis I. Newman, rabbi of Temple Rodeph Shalom in New York: "American Jewry needs literature of exactly this kind, and I am confident you will find a host of readers who will echo my sense of gratitude at the service you have rendered to the cause of the Jewish religion."

Rabbi Samuel J. Levinson, of Temple Beth Emeth of Brooklyn, and President of the New York Board of Jewish Ministers: "Was fascinated by its contents. . . . May the book have a circulation worthy of the cause to which it is dedicated."

Rabbi Jacob Bosniak, of the Ocean Parkway Jewish Center: "The book fills a genuine need in our English literature. I only want to state that you are doing for the masses what Professor Schechter did in his time for Jewish scholars."

Albert Mordell, distinguished literary critic, author of the classic biography of Whittier: "It is bound to win over backsliders and to correct anti-Semitic notions. As literature it is a masterpiece. Your genius—I must call it—for introducing Agadah and Midrash and even your own metaphors—is amazing. . . . The learning and the broadmindedness are equally impressive. I am proud of you for you have put life into the dry bones of theology."

## CENTER TO ADOPT CONSECRATION SERVICE FOR GIRLS

AT a recent service on Saturday morning, Rabbi Levinthal discussed the great need of a special service that shall have the spiritual influence for girls that the Bar Mitzvah service has for boys. He told of the custom adopted by the orthodox Jewish community in England, which, under the guidance of the Chief Rabbi, has permitted such a service, with the condition that it be known as a Consecration and not a Confirmation service, the latter term bearing a distinct Christian connotation.

Rabbi Levinthal appealed for the Center's adoption of this custom, and

judging by the hearty response which the Rabbi's words evoked, the members can look forward to such a service on the Festival of Shebuoth, in 1936.

The reason such a service cannot be held this year is because it is the plan of the Rabbi to have these girls take a special course of study in Hebrew, religion, and history, and thus prepare themselves for the important event in their lives.

Details of the requirements for the Consecration Service are now being prepared, and in the next issue of the Review a further announcement will be made.

## COMING LECTURES

### COURSE ON "PSYCHOLOGY OF EVERY DAY LIFE" TO BE DELIVERED AT THE CENTER DURING MARCH, APRIL AND MAY

Under the joint auspices of the Forum and Education Committee and the New York City Board of Education, a course of lectures will be given on Wednesday evenings during the months of March, April and May by Dr. Ernest L. Baker, psychologist and lecturer.

The first lecture on March 6th will be entitled "Truth and Fallacies About Your Inheritance". In this lecture Dr. Baker will give an outline of the biological background of your own nature. How your heritage produced you and what your character qualities are. Fallacies in popular conceptions of inherited traits. This is the basis of self-understanding.

On the following Wednesday evening, March 13th, the subject will be "Your Character in Action", a study of your basic impulses. Natural laws governing the expression and control of your abilities, instincts and emotions. Knowledge of how to adapt your impulses to modern life so that they will become your servants rather than you becoming their slave.

The subject of his lecture on March 20th will be "Understanding and Developing Your Mental Abilities". On Wednesday evening, March 27th he will speak on "How Your Disposition Developed".

Admission to the entire course will be free to all, members as well as non-members.

### JAMES WATERMAN WISE TO SPEAK ON HIS EXPERIENCES IN RUSSIA ON FEBRUARY 18th

The speaker at our Forum on Monday evening, February 18th, at 8:30 o'clock, will be James Waterman Wise, author, lecturer and editor of Opinion.

Mr. Wise, son of Rabbi Stephen S. Wise, is one of the outstanding of the younger lecturers of our day. He is the author of "Swastika, the Nazi Terror", "Jews are Like That", etc. He has compiled "Nazism: An Assault on Civilization", and is a contributor to leading periodicals in the country. He has recently returned from a trip to Russia and his lecture

on "Russia As I Saw It" will deal with experiences in that country.

Admission will be free to members of the Center upon presentation of their 1935 membership cards. To all others there will be a charge of twenty-five cents per person.

### ALBERT MORDELL, NOTED LITERARY CRITIC TO ADDRESS CENTER FORUM —MONDAY, FEBRUARY 25th

"Judaism and Modern View of Sex" will be the subject of an address to be delivered at our Forum on Monday evening, February 25th, at 8:30 o'clock, by Mr. Albert Mordell, author, lecturer and literary critic.

Mr. Mordell has recently published "Quaker Militant; John G. Whittier", based on the life of the famous American poet, which received very favorable comment. He has also written a number of other successful books, among them "The Shifting of Literary Values", "The Erotic Motive in Literature", "Dante and Other Waning Classics", etc.

Admission will be free to members of the Center upon presentation of their 1935 membership cards. To all others the charge will be twenty-five cents each.

### "IS FAMILY LIFE CONDUCIVE TO SOCIAL PROGRESS" TO BE DEBATED AT THE FORUM ON MARCH 11th

Dr. Edward N. Schoolman, noted psychiatrist of Chicago, and Dr. Samuel Schmalhausen, author of "Why We Misbehave", will debate "Is Family Life Conducive to Social Progress" at our Forum on Monday evening, March 11th, at 8:30 o'clock.

Dr. Schoolman is noted throughout the country, particularly in the middle West, as a keen and brilliant lecturer, who has the unique and welcome faculty of presenting erudite subjects in clear and simple language without in any manner sacrificing the fundamentals of scholarship. He is a practicing physician and psychiatrist and an excellent speaker.

Dr. Schmalhausen is now specializing in the psychiatry of re-education. He has lectured extensively on psychoanalysis and has gained for himself a host of admirers and followers.

Admission will be free to Center members and twenty-five cents to non-members.

### RABBI LEVINTHAL TO SPEAK ON "THE HOPE AND SALVATION OF THE WORLD" THIS FRIDAY NIGHT

This Friday night, February 15th, at our late services which begin promptly at 8:30 o'clock, Rabbi Levinthal will preach on the subject: "The Hope and Salvation of the World"—based on Sholem Asch's new book, "Salvation".

This subject should prove of very great interest, and all our members and their friends are cordially invited to attend.

Rev. Samuel Kantor will lead the Congregational Singing.

### DR. LIEBERMAN TO DISCUSS "THE DREAM OF A JEWISH HOMELAND"

At the fourth lecture of the course on "The Many Sided Jew" given every Wednesday evening during the month of February, Dr. Elias Lieberman, noted poet and educator, will speak on the subject: "The Dream of A Jewish Homeland". In this lecture he will use illustrated material from Yehuda by Meyer Levin.

In his concluding lecture of the series to be held on Wednesday evening, February 27th, Dr. Lieberman will speak on "The Cosmopolitan Jew", The Advantages, Pitfalls, Comedy and Tragedy of His Position. This lecture will be illustrated by material from the famous book "Josephus" by Lion Feuchtwanger.

Admission to these lectures are free to members of the Center and twenty-five cents each to non-members.

### DR. STEPHEN S. WISE TO SPEAK ON "IS THE AMERICAN JEW SAFE OR UNSAFE?" AT FORUM ON MONDAY EVENING, MARCH 18th

At our weekly Forum on Monday evening, March 18th, at 8:30 o'clock, we shall have with us the famous orator, Rev. Dr. Stephen S. Wise. The subject of his address will be: "Is the American Jew Safe or Unsafe?"

Dr. Wise is a figure who, once heard, is never forgotten. His voice, unsurpassed for richness of tone and range of melody, makes him the greatest orator of our generation. As usual, he will undoubtedly have a most interesting message, and we want to advise all members of the Center and their friends to please come early.

Admission to this lecture will be twenty-five cents to Center members upon presentation of their membership cards for the current year. All others will be charged an admission fee of fifty cents.



### COURSE OF LECTURES ON "APPRECIATION OF MUSIC" TO BE HELD ON TUESDAY EVENINGS BEGINNING FEBRUARY 26th

The first of a series of eight lectures on "Appreciation of Music" will be held on Tuesday evening, February 26th. These lectures will be given under the joint auspices of the Sisterhood and the Forum Committee by Mr. A. T. Pushkoff who has written numerous newspaper and magazine articles on musical subjects and has lectured extensively on various phases of musical art. Mr. Pushkoff is also co-author of "Minute Biographies", "Great Moments in History", etc., which he wrote under the penname of Alfred Parker.

The subject of his first lecture on Tuesday evening, February 26th, will be "The Elements of Music", in which he will discuss: What is music?—written music a symbol—the composer, the instrument maker—the performer—Tone, Rhythm, Melody, Harmony, Form, Color Tones and partial tones—color—the instruments of the orchestra. Our reference system of tones—How our scales developed from the ancient Greek modes. Illustrations from Bell Telephone recordings.

On the following Tuesday, March 5th, he will speak on "Melody, Rhythm and Harmony" and in connection with this lecture he will treat: Fundamental rhythms—resemblance to poetry. What is good melody?—cadences—the mechanics of sharps and flats—key signatures—major and minor modes—the tempered scale. Harmony—vertical and horizontal aspects—counter-point—consonance and dissonance—the Helmholtz explanation—Overtones—Pythagoras and the E string. Illustrations from Beethoven, Schumann, Brahms.

On March 12th he will discuss "Harmony and Structure". This lecture will treat: History of harmonic development—the Greek modes—Plainsong, Organum—Faux Bourden, the climax of polyphony in Palestrina. Analysis of simple songs and compositions from structure—ABA and Bando forms. Illustrations from Greek and early Church music.

These lectures will be continued on Tuesday evenings, March 26th, April 2nd, 9th, 16th and will be concluded on April 30th.

Admission to the entire series will be free to Center members. Non members will be charged an admission fee of 25 cents for every lecture or one dollar for the entire course of eight lectures.

### LONGFELLOW AND WHITMAN EVENING NEXT SUNDAY EVENING

A Yiddish program based on the works of two famous American poets, Walt Whitman and Henry Wadsworth Longfellow, has been arranged for Sunday evening, February 17th.

Dr. James Globus, Yiddish writer and lecturer on literary topics, will speak on the works of the two poets. He will be followed by Dr. Abraham Asen, who will read a few of the Yiddish translations he has made from the poems of Longfellow and Whitman. Dr. Asen has to his credit a number of books of translations from some of the greatest world writers. He is also a contributor to the Jewish Morning Journal.

Admission to the lecture will be free to all. Members of the Center and their friends are cordially invited.

### FORUM LECTURES at the CENTER

*(Held every Monday evening Throughout the Season)*

Feb. 18th—James Waterman Wise, editor and lecturer. Subject: "Russia As I Saw It".

Feb. 25th—Dr. Albert Mordell, author and literary critic. Subject: "Judaism and the Modern View of Sex".

March 4th—Speaker to be announced.

March 11th—Debate on "Is Family Life Conducive to Social Progress?" Dr. Edward N. Schoolman, noted psychiatrist of Chicago, vs. Dr. Samuel D. Schmalhausen, author of "Why We Misbehave".

### MISCELLANEOUS ACTIVITIES

#### PARENT TEACHERS ASSOCIATION OF HEBREW SCHOOL TO HOLD INTERESTING MEETING FEBRUARY 27th

Mr. Emanuel M. Edelstein, a member of our Hebrew School Faculty will be the speaker at the next meeting of the Parent Teachers Association which will be held on Wednesday evening, February 27th, at 8:30 o'clock. Mr. Edelstein recently visited Russia and Palestine and his lecture will deal with impressions of these two countries. Mrs. I. Wiener, President of the Association, will preside.

All parents as well as their friends are cordially requested to attend.

#### MEN'S CLUB MEETING—FEB. 28th

The next meeting of the Men's Club of the Center will be held on Thursday evening, February 28th, at 8:30 o'clock. Further details regarding program will be announced shortly.

#### INTERMEDIATE BOYS

To the Intermediate Boys Club of the Center January proved to be a very joyous month. The boys coming down to the meeting two weeks after the regents examinations showed by the broad grins on their faces that they had all passed. However several of the boys appeared rather morose. The cause of this morbidness was the thought of leaving their Alma Mater at the end of this term. To these boys we offer our congratulations: Jerome Kurshan, Albert Schwartz and Phil Feldman.

Aside from the thought of graduation looming up ahead of us, several social functions are being arranged. A little cooperation on the part of the membership will assure us many good times.

The membership committee cordially invites all Center juniors—ages fourteen to seventeen—to enjoy with us and partake in these many happy affairs.

#### YOUNG FOLKS LEAGUE CALENDAR OF FUTURE EVENTS

Wednesday evening, March 6th—Dance, Entertainment and Frankfurter Roast.

Saturday evening, March 16th—Annual Formal Supper Dance.

— also —

Informal Social Meeting every Monday evening immediately following the Forum, in the Social Room.

#### B. J. C. BASKETBALL TEAM TO PLAY MORRIS PARK CASEYS FEBRUARY 17

The team representing the Brooklyn Jewish Center will play the Morris Park Caseys next Sunday evening, February 17th. A preliminary game will be held between the married men and single men.

The Center team is now greatly strengthened with new additions which will assure a most interesting game next Sunday evening.

Admission to the game will be fifty cents.

## "ANOTHER LANGUAGE" TO BE PRODUCED BY CENTER PLAYERS IN MARCH

The successful Broadway production, "Another Language" will be presented by the Center Players during the month of March.

The following cast has been chosen by the dramatic director of the Center, Mr. Joseph H. Davidson: Bess R. Silberg, David Shapiro, Sidney Portnow, M. Greenfield, Milton Balsam, Bess Barnett, Bernard Kapell, Sylvia Boskowitz, Israel Seeger, Jerry Bronstein and Arnold Silberg.

Hank Robbins is the Business Manager and Toby Packer the Production Manager of the Players.

### "THE PEPS"

Several innovations recently tried out by the "Peps", the Girls Junior Club, have been very successful. Chief among these is the newly organized Glee Club under the musical baton of Irene Kantor. Each Saturday night, different types of songs are sung by lusty throats. Some of the future programs will include college songs, Palestinian songs and folk music.

Two very interesting meetings were enjoyed, at which important topics were discussed. One was the comparative status of women in Germany and in Russia. Mr. Goldman of the boys' club delivered a lecture on the early civilizations. The Peps are looking forward to the Purim celebration which we expect will be a masquerade.

The Peps, which meet every Saturday night at 8:00 o'clock always welcome new members. Center members of the ages from thirteen to sixteen are eligible.

### DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 5:15 P. M.

### NEW MEMBERS

(Continued from Page 11)

The following have applied for reinstatement as members of the Center:

Belfer, Louis

Widower Retired

Res.—26 Court Street

Levin, Philip A.

Married Clothing

Res.—4343 Crown Street

Bus.—54 East Broadway, N. Y.

Prop. by Abraham Ginsburg

EMANUEL GREENBERG, Chairman  
Membership Committee

## JUNIOR LEAGUE

The last meeting of the Junior League proved to be a very successful one. The members were enjoyably entertained by the guest speaker of the evening, Mr. Ira Silberstein. His topic was "The Evolution of Scenery in the Theatre", which touched upon the essential points of this topic.

The number of members at this meeting was surprisingly large, but not large enough. Mr. Goldman, the amiable director of the club, expressed a desire to have more young folks attend the meetings. Anyone from the age of sixteen to eighteen is welcome to attend.

### BON VOYAGE

Best wishes for a pleasant vacation are extended to the following members of the Center:

Mr. and Mrs. Phillip Brenner who left for a trip to Florida.

Mr. and Mrs. Hyman Rachmil who left for California to visit their children, Mr. and Mrs. Lewis J. Rachmil.

Mr. and Mrs. Samuel Feldman who left for a trip to Miami Beach, Florida, for one month.

### PERSONALS

Best wishes for a speedy and complete recovery are extended to the following members of the Center:

Mrs. Joseph M. Schwartz who suffered a fractured leg.

Mr. R. Albert who is confined to his home on account of illness.

Congratulations and best wishes are extended to Mr. and Mrs. I. Stark of 1715 Newkirk Avenue upon the engagement of their daughter, Priscilla to Mr. Lester Geller of Brooklyn.

### SISTERHOOD MEETING—THURSDAY EVENING, FEBRUARY 28th

An important meeting of the Sisterhood of the Center will be held on Thursday evening, February 28th, at 8:30 o'clock.

The presence of all women of the Center is cordially requested.

### THE SABBATH

Kindling of Candles at 5:14 P. M.  
Friday Evening Services at 5:15 o'clock.

Sabbath Morning Services (Parsha Tetzave) will commence at 8:45 A. M. Rabbi Levinthal will preach on the Weekly Portion of the Torah.

Junior Congregation Services in the Beth Hamedrash at 9:30 A. M.

## IN MEMORIAM

It is with deep regret that we announce the death of

### MILTON DANZIGER

of 1556 Carroll Street, who departed this life February 9, 1935.

To the family of the deceased and to the relatives and friends, the Center extends its sympathy and condolence.

### MR. FINE URGES CENTER MEMBERS TO PURCHASE COPIES OF RABBI LEVINTHAL'S NEW BOOK

An appeal has been issued by Mr. Isidor Fine urging members of the Center to purchase copies of Dr. Levinthal's book on "Judaism—An Analysis and an Interpretation".

Mr. Fine is chairman of Rabbi Levinthal's Sermons Publication Committee which has taken upon itself the task of helping spread this book among the members of the Center and their friends. The book deals with interesting problems on Judaism and should be in the home of every Center member. Please secure your copy at once. Price \$2.50 each.

### WHAT OF RELIGION IN PALESTINE

(Continued from Page 10)

Whenever I hear the complaint of lack of religious observance on the part of the Chalutzim, I am reminded of an anecdote told about Rabbi Kook. One day there came to him some people who angrily asked why he was silent at the spectacle of some Chalutzim eating forbidden food and smoking on the Sabbath. Rabbi Kook answered: "What are you crying about? In our ancient Holy of Holies only the High Priest could enter—and even he only once a year, on the Day of Atonement. But while the Temple was being built, the carpenters, the painters and the other laborers entered as frequently as they wished, even in their dirty boots. Leave our young people alone—they are building!"

Need anything more be added to these wise and holy words! The Chalutzim are building a Temple of Jewish Life. Once that Temple will be built it will encompass a "Holy of Holies" that shall bring the Jew closer to his faith and to his God.



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Beauty of surroundings and communal fitness were chiefly considered by the Brooklyn Jewish Center in its choice of cemetery grounds. It found a perfect choice in the old Montefiore Cemetery at Springfield, L. I. Its subdivision there is one of the finest locations dedicated to the honoring of those who have passed on.

Since these plots were acquired by the Center at a special price they can be offered below market value, and are available to non-members as well as members. Special arrangements can be made for payments.

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